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THE PSALMS

A RHYTHMIC RESTORATION LEADS TO A POPULAR REVIVAL

by

DOM GREGORY MURRAY

ALTHOUGH the Psalter has always formed the basis of the Church's official prayer, it is — and has been for many centuries — practically a closed book to the average Catholic. The reason for this unfortunate fact is obvious enough and need not be discussed here. The purpose of these pages is rather to direct attention to what may well prove to be the decisive remedy.

When a few years ago the French translators of the *Bible de Jérusalem* came to the Psalter, they set themselves to retain and reproduce, not only the simple, direct flavour of the original Hebrew, but also its very rhythm. In this rhythmic endeavour they appear to have achieved something never previously attempted. (The so-called metrical psalters were written in the current or archaic metres of the new languages, not in that of the Hebrew.) In the first place the stanza had to be restored as the unit. What we have come to call a 'verse' of the psalms is not a verse at all, but a line, divided (often somewhat clumsily) by a caesura. The Hebrew psalms were originally in stanzas of three, four, five, or even six lines, and a good many obscurities disappear when this stanza-structure is restored. As a simple instance we need only look at a somewhat puzzling 'verse' in the *Miserere*: *Tibi soli peccavi et malum coram te feci: * ut justificeris in sermonibus tuis et vincas cum judicaris*, which is translated in the Douay Version quite faithfully thus: 'To thee only have I sinned and have done evil before thee: that thou mayst be justified in thy words and mayst overcome when thou art judged'. When the Hebrew stanza-form is restored, everything becomes plain: the Latin 'verse' is a mistaken combination

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of the end of one stanza with the beginning of the next! The two stanzas should run thus:

My offences truly I know them,
my sin is always before me;
against you, you alone, have I sinned,
what is evil in your sight I have done.

That you may be justified when you give sentence
and be without reproach when you judge,
O see, in guilt I was born,
a sinner was I conceived.

To restore the psalms to their original stanza-form was the first step in recovering their primitive poetic structure. But this was not all: for each line of a Hebrew psalm had its own rhythmic pattern. Its basis was a fixed number of accented or stressed syllables, though the total number of syllables in the line was variable (within limits, of course). Usually the number of stresses in the line was two, three or four. In the *Miserere*, for example, each of the four lines of a stanza contained three stresses, and this has been faithfully reproduced in the two stanzas above. But it will be noticed that, as in the Hebrew, the number of syllables in the line varies. In other words, the rhythmic system of the Hebrew Psalter was identical with the 'sprung rhythm' of Gerard Manley Hopkins!¹ A passage from one of Hopkins's letters reveals how natural this rhythmic system is to English:

'I had long had haunting my ear the echo of a new rhythm which I now realised on paper. To speak shortly, it consists in scanning by accents or stresses alone, without any account of the number of syllables, so that a foot may be one strong syllable or it may be many light and one strong. I do not say the idea is altogether new; there are hints of it in music, in nursery rhymes and popular jingles, in the poets themselves, and, since then, I have seen it talked about as a thing possible in critics. Here are

¹ It has even been suggested (by C. K. Ogden in *Psyche*, 1936) that Hopkins may have been influenced by Hebrew poetry, in which 'the accentuation, the rhythmic beat dominates everything' so that it is immaterial 'whether one, two, or three syllables intervene between consecutive beats'. But Hopkins never mentions any such influence and seems rather to have formulated his theory primarily on the evidence of English, more particularly early English verse.

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instances — “*Ding, dóng, béll*; Pússy’s in the wéll; *Whó pút* her in? Lítte Jóhnný Thín. *Whó púlléd* her óut? Lítte Jóhnný Stóut”. For if each line has three stresses or three feet it follows that some of the feet are of one syllable only. So too “*O’ne, twó*, Búckle my shóe” *passim*. In Campbell you have “*Ánd their fléet alóng the déep próúdly shóne*”—“*Ít was tén of Ápril mórn by’ the chíme*” etc.; in Shakespere “*Whý shd. this désert bé?*” corrected wrongly by the editors . . . But no one has professedly used it and made it the principle throughout, that I know of. Nevertheless, to me it appears, I own, to be a better and more natural principle than the ordinary system, much more flexible, and capable of much greater effects.’²

Elsewhere he wrote of ‘sprung rhythm’ that ‘it is the native and natural rhythm of speech, the least forced, the most rhetorical and emphatic of all possible rhythms, combining, as it seems to me, opposite and, one wd. have thought, incompatible excellences, markedness of rhythm — that is rhythm’s self — and naturalness of expression.’³

It was while the psalms were being translated into French in the sprung rhythm of the Hebrew, that Père Joseph Gelineau, S.J., had the happy inspiration to make the new version suitable for singing. As the primitive Jewish psalm-melodies appear to have been irrecoverably lost, there was nothing for it but to evolve new musical formulæ to accommodate the new, or rather the ancient, rhythmic structure of the psalms. However much we may admire the plain-song psalm-tones, we have to admit that they have all the disadvantages of the clumsy ‘verse’ system of the Latin psalms in the liturgical books. Moreover, the majority of the words in each half-verse have to be recited on a monotone (never an easy thing for unskilled and unpractised singers to do well) and only too often both mediation and ending present serious difficulties in ‘pointing’. The same disadvantages are to be found in Anglican Chants. Like the plainsong tones, they sound well enough when well sung, but only trained choirs can sing them well, and even in a good performance they thoroughly disguise the structure (and with it often the sequence of thought) of the original Hebrew. In any case,

² Letter to R. W. Dixon, dated 5th October 1878.

³ Letter to Robert Bridges on *The Deutschland* and Sprung Rhythm.

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neither plainsong nor Anglican tones could be used for a Psalter in the original rhythmic and stanza form of the Hebrew.

Père Gelineau therefore set himself to the task of compiling a comprehensive number of new psalm-tones, modal in style and largely based upon Gregorian, Ambrosian, and other ancient models, fitted, not only to the varying rhythmic patterns of the lines, but also to the varying lengths of stanza, to be found in the Psalter. The underlying principle of his system is that the accented syllables should occur with strict regularity. This absolutely rigid recurrent accentuation reduces the reciting-note problems (so evident in the Gregorian and Anglican systems) almost to vanishing-point, for each accent provides a 'control-point' after every few syllables. Within the frame-work of such a simple system, there is practically no risk of the psalmody becoming untidy or ragged, and it has proved to be almost absurdly easy in practice, once the principle has been understood.

The syllables between the accents are to be sung with the natural rhythm of careful speech. Sometimes there will be no intervening syllable between two accents: in that case the first accented syllable will be held until the next 'beat' or accent is due. But more often there will be one, two or three (occasionally four) syllables separating the accents. As the tempo of the basic beat (coinciding with the accents) is quite slow — Père Gelineau suggests between 48 and 72 of the metronome, according to circumstances — there will be comfortable time to enunciate these syllables clearly.

But, just as the number of syllables varies within the regular frame-work of accents in the line, so there will necessarily be some variation at the beginning of the line. Sometimes a line may actually begin with one of the specified accents, but more usually there will be some introductory syllables before the first accent. To allow for this irregularity Père Gelineau always has an introductory beat before each line. If there are no introductory syllables before the first accent, then this beat is entirely silent as far as the singers are concerned. If, as is more usual, there are introductory syllables, then these are sung after the beat has begun, in such a way that the first accent is reached punctually when the next beat is due. In either case the simple rule always holds: the regularity of the beat is inexorable from start to finish.

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Rhythmically the fascinating charm of the system results from the combination of irregularity in the number of syllables in the line together with the rigid regularity of the accents.

A noteworthy feature of the system is the provision of alternative antiphons, usually two or three, occasionally more, to each psalm. Musically these antiphons have to be in the same mode as the psalm-tone, and the words chosen for them would naturally reflect either some thought from the psalm itself or (as in the liturgy) some particular use to which the psalm might be put in connection with a feast or a religious occasion. But, apart from its modal connection with the psalm-tone, the antiphon may have its own rhythmic structure. The only stipulation — and it is one of vital importance — is that the tempo or beat of the antiphon must be identical with the tempo or beat of the psalm. In other words there is an absolutely regular beat throughout the performance of a psalm and its antiphon.

The use of an antiphon is not essential, but it provides an admirably simple way of enabling even an unpractised congregation to participate in the psalmody. Thus, before the psalm itself, an antiphon is sung by a soloist or the choir. It is immediately repeated by everybody (most of the antiphons are short enough to be easily memorised after one hearing). The stanzas of the psalm are then sung by the choir or soloists, and after each stanza the antiphon recurs as a congregational refrain. Later on, when the congregation has grown sufficiently familiar with a given psalm, the antiphon might be entrusted to the choir, leaving the psalm to the people. There is a good deal of freedom here for experiment and for restoring the various ancient methods of psalmody employed in the early Church.

Although his method of psalmody aims at providing ultimately for the entire Psalter, Père Gelineau did not make the tactical mistake of waiting until the entire Psalter was ready. Instead he published a representative collection of psalms together with the Magnificat, under the title *Vingt-quatre Psaumes et un Cantique* (Les Editions du Cerf, 1953). During the past year or two, this collection has had an enormous success throughout France, and has become well known elsewhere, very largely through some magnificent gramophone recordings. The publication of a second collection (*Cinquante-trois Psaumes et Quatres Cantiques*) last year is sufficient proof that Père Gelineau has achieved his aim of

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restoring the inspired hymns of the Psalter to their rightful place in the consciousness of his French fellow-Catholics.

Meanwhile, it was realized by some in our own country that the system would be a great boon if it could be fitted with English words. When approached by The Grail with the request that they might be allowed to prepare an English edition of his first book, Père Gelineau revealed not only a commendably generous readiness to give the required permission, but went so far as to say that the accentual system he had adopted (that of the Hebrew itself) was far better adapted to English than to French, and that an English version on similar lines would therefore be far less difficult to achieve and far more successful in effect. While unhesitatingly according The Grail the permission they sought, he also stipulated that the antiphons for an English edition should be composed afresh (or at least selected) by English musicians, not slavishly adapted from those in the French edition. For, whereas the tones for the psalms themselves are clearly as universal in character as the tone for the *Pater noster* in the Missal, Père Gelineau recognized that the music of his antiphons and of those who collaborated with him in providing additional antiphons for the French book would necessarily reflect their French nationality and for that reason might not suit others. The wisdom of this stipulation reveals a broadmindedness somewhat rare on the part of composers and inventors of new discoveries and has made it possible to produce an entirely English equivalent⁴ of the original French book, without the shortcomings of a mere 'translation' or adaptation of something essentially foreign.

For the English edition a new translation of the psalms has been made directly from the Hebrew, with scrupulous fidelity both to its exact meaning and to its rhythmic structure, and all the time an eye has been kept on the necessity of making the version singable. It is really quite remarkable how, without any conscious attempt to produce a 'literary' rendering, the result has a simple, direct character which sets it on an altogether higher literary level than many translations made without rhythmic or musical restrictions. Two verses of the *Miserere* have already been quoted and may be allowed to speak for themselves. As another sample here is the beginning of psalm 41 (*Sicut cervus*), in which the stanza or verse

⁴ *Twenty-four Psalms and a Canticle* (The Grail, 58 Sloane Street, London, S.W.1) 3s. 6d.

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consists of four lines, having three stresses in the first and third, and two in the second and fourth lines:

Like the deer that yearns
for **running streams,**
so my soul is yearning
for **you, my God.**

My soul is thirsting for God,
the **God of my life;**
when can I enter and see
the **face of God?**

My tears have become my bread,
by **night, by day,**
as I **hear it said all day long:**
'Where is your God?'

To hear this psalm — or, for that matter, any other psalm — sung according to Père Gelineau's system, is to feel the full force of the words for the first time. The reason is obvious enough: up to the present all known methods of psalmody have consisted in merely chanting the words to musical formulæ which treat both emphatic and unemphatic words with the same neutral impartiality, whereas the new method (really the original method, be it remembered) is essentially an emphatic declamation which gives particular attention to the more important words. (Did not Hopkins say of sprung rhythm, not only that 'it is the native and natural rhythm of speech', but also that it is 'the most rhetorical and emphatic of all possible rhythms'?) It has been my pleasurable experience to introduce and explain these new psalms to many who, as religious and priests, were familiar enough with the Psalter; without exception they were quite overcome by the new power and emphasis the words seemed to derive from the declamatory treatment.

In many respects the English edition is an improvement on the French. As a piece of book-making, printing and production, it is on a very high level. Furthermore, each psalm is provided with a brief explanation and commentary (by Fr Alexander Jones), quite masterly in its succinctness and helpfulness. A preface describes how the psalms are to be sung and calls attention to the book of

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correct accompaniments.⁵ Père Gelineau has had occasion to remind those who use his method that they should not improvise their accompaniments, which might spell disaster both rhythmically and harmonically. The same warning is required for those who use the English edition. Both psalm-tones and antiphons require their proper harmonies.

In the book of accompaniments, moreover, further instructions are given about the performance of the psalms. Thus we learn that, although all the psalms and antiphons may be sung in unison, most of them may also be sung in harmony, so that there are opportunities for a considerable variety of treatment. On one point, however, Père Gelineau appears to be quite emphatic: he considers it would be a mistake if psalm were added to psalm after the fashion of the liturgy. He would rather advocate singing one psalm at a time — just as in normal evening services only one vernacular hymn is sung at a time. To do more is to weaken the effect of the words on both singers and hearers and to blunt their point — at any rate for the laity.

How, then, are we to use these psalms, if they are not designed for such offices as Vespers or Compline in English? A suggestion may be of practical value. Quite a simple evening service might be constructed as follows: a chosen psalm is read aloud; it is expounded, either during the reading or subsequently; the psalm itself is then sung; Benediction follows. Here, surely, we have an ideal basis for a 'service of the word', essentially Scriptural and in the best tradition. A regular course of such services would do much to instil a knowledge and love of the psalms. But whatever use we may make of Père Gelineau's psalms — a table of useful suggestions is given in the English edition — one thing is certain: they have within them the power to re-establish the Psalter as the essential hymnal for the laity. If that end were achieved, what a welcome revival might there not be of authentic Catholic piety!

It is understood that steps are already being taken to prepare an English edition of Père Gelineau's second book, containing over fifty other psalms and four canticles. Ultimately the entire Psalter may become available. Meanwhile, we have in this first book alone an admirably varied selection and a splendid introduction to the Psalter as the Christian Hymnal *par excellence*.

⁵ *Twenty-four Psalms and a Cantic: Accompaniments and Four-part Vocal Harmonies* (The Grail) 7s. 6d.

A CHILD'S GROWTH IN LOVE, AND THE CATECHISM

by

DOM RALPH RUSSELL

FOR many years much work on catechetical revision has been done in other countries, with frank criticism, discussion and experiment. Now that in England also Authority is speaking of a revision of our existing catechism, the frankness which loyalty to an episcopal publication has hitherto restrained, becomes, it would seem, a positive duty owed to the future Catholic children of England. We shall take a restricted field — the revision of the present catechism — only mentioning the desirability of a graded catechism for various ages, the importance of visual aids, and the absolute necessity of supplementing the catechism by instruction from Scripture and the Liturgy. How well this can be done, is shown by an admirable book recently translated into English, *The Triptych of the Kingdom*, which is the work of several Dutch priests experienced in the instruction of converts.

It is clear, first of all, that this is a work in which theologians have to co-operate with educators who understand the child's mind at different ages. For example, the mind of the modern child is conditioned by the modern use of words. We have heard of a sermon preached on the 'power of the clergy'. To the medieval mind, 'power' meant something hierarchic, graded, divinely given. To the modern child it suggests an electric shock from a dangerous cable suspended on a pylon. So I have tried to draw not only from theological considerations, and some experience in instructing boys and converts, but also from others much better qualified to understand the child's mind.

After this preamble, let us come at once to some general points of positive criticism for the revision of the existing catechism.

- I. The most vital need of a child is to acquire a sense of the personal love of God for him, and to gain himself a personal love of our Lord.

2. For this purpose, nothing can equal our Lord's own teaching about his Father and about himself.

It follows that while theological terms expressing our faith in the Trinity, the Incarnation and the Redemption are as necessary as ever, they are not the primary need. Our Lord did not teach them in abstract language, but in a language of love which makes a direct appeal. He said that God is our Father who loves us. That is the first thing for a child, with his capacity for love, to grasp, and it is much more important than having to memorize the otherwise excellent answer: 'God is the supreme Spirit who alone exists of himself and is infinite in all perfections'— which can come later. But as the catechism stands, we are not told that God is our Father until number 148.

Nor are we told that God loves us until 149 — though we are told a great deal about our obligation of loving God, and of other obligations without fulfilling which we shall not be saved. We have also been told that God is almighty and 'knows even our most secret thoughts'— a fact which, separated from the notion of love, conveys a terrifying idea of '1984's Big Brother is Watching YOU'. And we have been told a good deal about sin and judgment— particularly mortal sin, without being told the conditions necessary before a mortal sin is committed. We are told about 'falling' into mortal sin — and to 'fall' is something that a little child knows he does very easily. Finally, as to the word 'easy', we have 'It is called venial sin because it is more easily pardoned than mortal sin', which can convey the impression that God does not pardon mortal sin 'easily'— how different from the spirit of the Gospel! Have we realized what can go on in a child's mind because of all this, or why it is that in instructing adolescents who have only had a formal catechism instruction, one has to struggle to build up an understanding of God's love, or what it is which makes many an adult abandon his religion? Of course the impression may have been corrected from the earliest age, but that is rather through the love of the parents, or of a Father Pius or a Sister Benigna. I think we must admit that a great change has come upon our approach since St Pius X and Ste Thérèse and St John Bosco, and that we have to see the whole catechism-structure as flowing from the Gospels and from God's love.

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3. This need becomes all the more urgent when we turn to the Commandments. Theologically speaking, though not one iota or little of the Old Law has passed away, yet it is abolished because transformed into the positive Law of Christian Love. Jesus does of course quote and inculcate the Ten Commandments, but he tells us that the whole Law depends on the Two Great Commandments: 'Thou shalt love the Lord with thy God with thy whole heart . . . and the second, like to the first, Thou shalt love thy neighbour as thyself. So, as St Paul says, to love is to fulfil the Law. It is only when we understand this, that we understand why our Lord says 'If you love me, keep my commandments'. And at the most solemn moment before he died, he gave us his own 'new commandment': 'That you love one another as I have loved you. This commandment is never mentioned in the catechism. We are indeed given the Two Great Commandments, but in number 320, among the various enumerations, and called 'the two great precepts of charity'—'precepts' being an odd word which the child probably does not connect with anything else. It is true that the questions about the Ten Commandments are given under the heading of Charity, and that there are three introductory questions, the first telling us that Charity is a supernatural gift of God, etc., the second that we must 'love God because he is infinitely good in himself and infinitely good to us (an answer which might come pat without realizing St John's much better reason 'because he has first loved us'), and a third saying that we show we love God by keeping his commandments. But we pass immediately to 'How many commandments are there'? Answer: 'Ten'—and all negative Old Testament ones, of course! So we are not told here that there are two great Christian Commandments of positive love, nor of Christ's own new commandment which enshrines his own love of us, nor of his dying instruction to make *that* the guide of our action. Christianity is the religion of positive love. Why is it that so many Catholics do not love positively, but seem content with the negative attitude of 'keeping out of sin'? And why do they not know that they cannot even do that unless they love? Grant the continual urge of the selfish to 'Judaize', have we not discovered a further reason from the very structure of the catechism they are taught?¹ This introductory section on Charity

Questions 336-41 do eventually deal with love, but out of place and without quoting our Lord's words.

should not be confined to three questions, but become a central part of the catechism, bringing up the Two Great Commandments to their proper place, giving our Lord's New Commandment, and showing how positive love of God and neighbour is the way to fulfil the Law as a Christian.

4. Moreover, if we turn to St Paul, we find that he derives his Christian morality from the doctrine of the Mystical Body, and in particular from Baptism. Be pure, because you are members of Christ. Do not lie or steal because you are members one of another. This positive morality is linked up with our communion with Christ and with one another, and with the sacraments. This, of course, is the sort of instruction given to young members of Catholic Action — with amazing results. The Apostle of the Gentiles' treatment of morality should surely find its place in a Catholic catechism (even if the phrasing is no easy matter, for adolescents — at least — do not readily take to the expression 'Mystical Body').

5. While it is true that our Lord presupposed the Ten Commandments in speaking to Jews, he began his preaching by the teaching of the Sermon on the Mount, and that started with the Beatitudes. The catechism has sixty-six questions on the Commandments and one on the Beatitudes, which puts them among 'the things with numbers to them'. No explanation of them is given. The standard set by the Sermon on the Mount expressly transcends the Ten Commandments. But our Lord knew what he was doing and the divinely high standard is possible to all by grace and is what attracts generous souls. Is there enough of the Sermon on the Mount in the catechism? Questions 342-47 give us the carrying of the Cross and the following of our Lord by 'meekness, humility and obedience', but again there is no mention of love, or of abandonment to his Father's will, the special virtue of 'little children'; the picture, however good, is rather a negative one. Besides, the questions come very late.

6. This brings us to another matter. From the theological point of view and from the pedagogic, it would seem desirable to have the practical applications of doctrine set as far as possible next to the doctrines themselves — for example, Grace before and after meals after the doctrine of God the Creator. It is most important

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to remember that the child may take three years to 'get through the catechism' and the end questions may be rushed. This is also a reason why one cannot say with safety that it is enough that such doctrines as God's Fatherhood and love are 'somewhere in the catechism'. If they are not part of its very structure from the first, the damage to the child may be done before the doctrines are reached.

7. Turning now to different considerations, the present catechism was composed for Catholics living in a Protestant-Christian society. Some of the resultant material might be greatly reduced, for our children must not be overloaded with what is irrelevant. What they have to be prepared for is living in a post-Christian, pagan world. Besides, a catechism must take account of new and much more dangerous heresies and give a simple refutation. Alas, it may be all that some children who leave Catholic schools at the age of 11 will learn. For every child menaced by Protestantism there will be scores given the impression that 'Science' or 'Evolution' has 'de-bunked' religion in general and the Bible in particular. Therefore, a section on 'Science and Religion', with special reference to Genesis becomes necessary. In a century of pessimism, we need a question on the Problem of Evil. Again, there are Catholics who pass to Communism or leave the Church because they have never heard of her social doctrine, so that a section about it becomes essential, and of course has a positive value as well.

8. The surrounding standard of sexual morality is now pagan instead of Christian. Our Lord did not need to say very much about sex because the Jewish standard was high, but St Paul who was dealing with converts living in a pagan atmosphere had to say more — and he also had to refute some Manichæan conceptions existing among the Christians themselves. If there is not positive teaching on the God-created goodness of sex, it is impossible to hold young people to Christian standards. And children should not be told about 'impurity' without first being told what Purity is. We are now upon delicate ground where decisions from Authority are essential, for it is a question of preserving the innocence of young children and yet of presenting God's gift in a way which will prepare them for the onslaughts which will be made upon

them all too soon. Probably a graded catechism is indicated, but when we come to adolescents at least, one would like to see the teaching on the Sixth Commandment prefaced by some such question as 'Is sex good?' 'Yes, sex is good because God created it', and the treatment Christianized by giving the motives for chastity suggested by St Paul. It would be a great help if the whole teaching could be given with reference to the Christian doctrine of marriage. This is one of the cases where the division between Commandments and Sacraments is unfortunate. When the catechism was composed, marriage as an institution was taken for granted. Now something positive needs to be said about it.

9. The references to our Lady are at present scattered. The Immaculate Conception is dealt with after original sin (117, 118) and the general doctrine about her Motherhood after the exposition of the Hail Mary (160-168). It would be better to have a special section on our Lady in the Third Article of the Creed, bringing the Divine Motherhood into its proper, primary place. Catholics need to be shown how she is a necessary part of the Incarnation. The Immaculate Conception — which probably should follow on original sin — would then come second, and the Assumption could be added to the article on the resurrection of the body.

10. The section on the Catholic Church was arranged with an eye to contemporary apologetics. It passes almost at once to the Pope, and it is not till we reach the Communion of Saints that we are told that the members of the Church are 'one body in Jesus Christ'. Further, we go back from the Pope to the Church again with the 'marks'. The tone, as with much else in the catechism, is that of the 'blockade period'. But because the faithful are sheep it does not follow that they should be 'sheepish'. It is very well to 'obey our pastors' but we are nowhere told it is the duty of Catholics to spread their faith, or that they should know their faith in order to present it to others. In a word, we are not told the privileges and duties of all members of the Church. Something more positive and active is needed to encourage that leadership which is proper to lay Catholics under the guidance of their Hierarchy. Again, it is from the Infallibility of the Church, as the Vatican definition indicates, that the infallibility of the Pope is derived, not of course

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in the sense that it follows from the consent of the Church, but that the Pope 'ea infallibilitate pollere qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit' (Denzinger, 1839). All this shows that the doctrine on the Church as the Body of Christ in which all the members have their part should be expanded, and precede the doctrine on her visible Head on earth.

11. Heaven. One must admit that the description of 'what the Scripture says of the happiness of heaven' in 133 is not particularly attractive to a child: 'what things God has prepared for them . . .' Nor is it quite fair to Scripture, for St Paul is quoting prophecies about the Redemption, not directly about heaven. When our Lord talks of heaven, he speaks of his Father's home — and it is homeliness which attracts the child. When St Paul talks of it, he speaks of 'being with Christ'. Would it not be much better to make one question out of 132 and 133: 'What is the glory and happiness of heaven?' 'The glory and happiness of heaven is to see, love, and enjoy God for ever; and to be at home and safe for ever in our Father's House.' This also forestalls the notion, not infrequently met with, and coming, perhaps, from misunderstanding 132, that we shall see God but not one another.

12. The doctrine of the Most Holy Trinity in whose life we share is the 'substantia Novae Legis'. One must admit that its statement in 25-27 is very jejune. There is no mention of the divine Processions until we come to 35, 'born of the Father' and 79, 'The Holy Ghost proceeds from the Father and the Son'. There is no indication that we share in the life of the Holy Trinity. Instead we pass at once to the 'mystery' being called that of the Holy Trinity, and then are given an answer that 'By a mystery I mean a truth which is above reason but revealed by God'. Unless one adds that God has revealed mysteries because he wants us to understand them as far as we are able, the answer given is unsatisfactory theologically, leads to mental laziness and spiritual impoverishment, and may start a train of thought which later makes plausible the rationalist objection that Christian mysteries are meaningless nonsense. Finally, we are told of the three powers in our soul as likeness of the Blessed Trinity. I remember a Jewess, who was

being instructed by a vigorous but literal-minded religious, saying how unsatisfactory she found this 'likeness'— and indeed it is not one of the better analogies. Could we not do much better by giving carefully stated, the analogy which really does strike home, on which modern theologians have worked upon: that of the family. That God is not a remote Monad, but in his utter simplicity there is a society of loving Persons — that, surely, is worth any amount of theological work to convey.

13. The section on the Holy Eucharist bears evident marks of the apologetics against Protestantism. It starts with communion and then makes a transition to the Mass: 'Is the Blessed Eucharist a Sacrament only? Not only; it is also a sacrifice.' Modern liturgical experience shows we must start with the Mass. We need a definition of sacrifice in line with the best Catholic theologians, and a similar re-stating of the answer about the ends of the Mass. There must be a question on frequent communion, and one on the part of the faithful in offering the sacrifice.

14. What omissions can be made to avoid overloading a new catechism? A few are obvious — such as the description of the name 'venial' sin, or the rather doubtfully accurate statement — even if liturgically correct — that our Lord was born on Christmas Day. But more havoc might be done among the Virtues and Vices. If there are some questions on social justice, do we really need the Four Sins Crying to Heaven for Vengeance; do we need the six sins against the Holy Ghost, or even the four last things, and the Theological Virtues — which have already been mentioned — enumerated? The Seven Gifts of the Holy Ghost might well come after Confirmation. I am doubtful of the value of inserting the Twelve Fruits — and what in this context does 'fruits' mean to a child? And do we need the mention here of the Three Eminences? Good Works? Then the Christian Rule of Life and Daily Exercises might well be telescoped, and certainly freed of that individualistic negative tone which rather puts off than inspires the modern Catholic; the reference to 'modesty' in dressing and in going to bed may only put wrong ideas into innocent minds and start to shock an English adolescent against the catechism. But the mention of morning and night prayers, of hearing Mass, of the need for

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meditation and spiritual reading, of conduct in temptation, and ways of sanctifying the day — these will of course stay, and we cannot get rid of the devil the world and the flesh! What needs adding is that Catholics should carry the war into the enemies' camp and be encouraged to know, speak for and work for Christ, and spread his Kingdom and his Love.

15. But the most important thing about catechism revision is to consider it from the point of view of the child. It is for the child that the catechism is written, not for the benefit of theologians. Two sayings must be kept resolutely before us: 'Suffer the little children to come unto me and forbid them not' and 'of such is the kingdom of heaven'. The kingdom is composed of 'children', and we are not told it is composed of theologians or educators. There is a great and terrible danger of stifling the child's simplicity and generosity and familiarity in love. In particular, to leave the catechism as a document composed exclusively by male theologians would be to run the risk of psychological mistakes from which any sensible woman could preserve us. While the woman teacher has obvious claims to be heard, it is by no means out of place to consult others who have not been professionally inured to explaining our theological argon. From one such source this paper has received much help, both in suggestions and in the formulations of questions. There are theological terms which the child must know and have explained, but surely a polysyllable should never be used where a monosyllable would do. Our Lord used language which the people were at home with. His parables were homespun and spoke to the heart. If we introduce the living Christ by dry-as-dust formulae, we may easily stifle the spirit of our Lord. For example, there is Question 290: 'What considerations concerning God will lead us to sorrow for our sins?' Why not 'What thoughts about God will help me to be sorry for my sins'? Again, the choice of words — even of good words if left unexplained — may be pedantic, e.g. 'piety' (why not 'love?'), 'devotion' (why not 'love' again), 'pronouncing certain words' (why not 'saying' — and make one question of two?). More important, the word 'satisfy' in 'The Church Commands us to fast and abstain so that we may mortify the flesh and satisfy God for our sins', conveys to some children that God is a sort of ogre. 'Make reparation' would be understood.

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We may notice some other points. A child is saddled with the phrase 'Have you *said* your prayers' and so associates prayer with a set formula, and too often with monotony. Something is needed to correct the danger. Perhaps after the excellent definition of prayer in Question 141, one might add some such question: 'How can I raise up my mind and heart to God?' 'I can raise up my mind and heart to God by speaking to him in my own words as a child speaks to his Father.' And add again: 'Does prayer only consist in saying words?' 'Prayer does not only consist in saying words to God but also in remaining happily in his presence and listening when he speaks to us.' Further, a child needs to be led on from his own experience. If he is told — as he should be told — at the beginning of the catechism (the present answer to 'Why does God make me?' does not give the primary reason, the reason which evokes love) — that God loves him, he will want to ask how he knows that, and how he can begin to love in return. The answer should use all his experience of love. Perhaps 'How can I begin to know and love God?' 'I can begin to know and love God by learning what he has told me about himself, and by seeing that all human love comes to me from him and shows his infinite love for me.' Then, while a child is in fact comforted by finding out that 'God knows even his most secret thoughts', it is vital that he should not get the impression that God is a policeman who is only interested in him when he does wrong and has to be punished. At the same time, we need to stress constantly that love is the best way of avoiding sin and doing good. What about 'How can I best avoid sin?' 'I can best avoid sin by remembering that God is always looking on me with love, and that unless I am sinning, every moment of my life can be a return of love to him.' And also 'Is it good to avoid sin through fear of hell?' 'It is good to avoid sin through fear of hell, but God is better pleased when we avoid it through love of him.'

16. Finally, would it be possible to add some short introduction for the use of teachers of the catechism?

Have we said enough of love? We have said far too little. Christianity is the religion of love. Everywhere that we can, we must show the love of God, the love of Christ, the love that is given by grace, that is exercised in prayer, and in the keeping of Christ's positive commands to love our neighbour as he has loved us.

THE NEW GERMAN CATECHISM

by

CLIFFORD HOWELL, S.J.

RECENTLY an event of major importance to Catholics has taken place in Germany — the publication and official adoption of a new CATHOLIC CATECHISM. There is behind it a long history, immense learning and experience, and an incredible amount of hard work. The fruit of all this, the 'very last word' in Catechisms, cannot fail to be of interest to priests, school teachers, parents, and all who are concerned with the training of children.

REMOTE BACKGROUND

The formal catechetical instruction of children was practically unknown in the Church until the sixteenth century.¹ Until then, children had learned their faith simply by growing up in Catholic families and in Catholic surroundings. The only formulations of religious truths generally known were the Our Father and the Apostles' Creed. For the rest, the laity had but an implicit knowledge of the faith derived from keeping the feasts and seasons of the Church's Year, from events in family life (baptisms, marriages, funerals, blessings), and from many Christian customs of public life. This sufficed in days when every human activity was integrated in some way into religion.

But when Luther revolted against the Church and led so many into error it became clear that a more thorough and explicit understanding of the faith must be given to the people. The Council of Trent ordered that in all parish churches, every Sunday, instructions must be given not only to adults, but also to children.² In 1529 Luther had published a book in two forms, one for clergy and teachers, the other for children, for the purpose of spreading his

J. Jungmann, S.J. *Katechetik*. Herder 1953. p. 14.
Ibid., p. 19.

doctrines; he called it 'The Catechism', and it was the first book to bear that name. Catholics then began to publish what we might call 'counter-Catechisms', instruction books designed chiefly to combat the Protestant errors. This trend culminated in the famous Latin book of St Peter Canisius, S.J., issued in 1555 and entitled *Summa doctrinae christianae, per questiones tradita et in usum christianae pueritiae nunc tradita*. The important features which should be noted are that it was a '*Summa*', that its teaching was imparted '*per questiones*', and that it was devised '*in usum pueritiae*'. By 1559 Canisius had brought out an abridgement called the *Parvus Catechismus Catholicorum* which was almost immediately translated into German. For almost two centuries this was the standard catechism throughout German-speaking lands.

France produced a 'Canisius' in the person of Fr Edmund Augur, S.J., who published a Catechism in 1563; about the same date Fr Ripalda, S.J., did the same for Spain. All these catechisms were in Question-and-Answer form; all laid stress on theological exact concepts and definitions, giving great prominence to every point of doctrine which had been called in question by the heretics.

Meanwhile, the Council of Trent took up the idea and caused the issue, in 1566, of the *Catechismus ex decreto Concilii Tridentini ad parochos*. This, as its title indicates, was not itself for the use of children, but for the priests whose duty it was to instruct them; it was like a small text book of dogma, and its content, as might well be expected at that time, amounted to a compendium of anti-Protestantism. It had the effect of powerfully stimulating the use for children, of the Jesuit Catechisms already published, and that of St Robert Bellarmine, S.J., which followed a little later for Italy. Yet it cannot be said that the whole body of Catholic children throughout Europe received regular catechetical instruction until nearly the end of the eighteenth century when compulsory education became general. The age of *school-catechism* (as contrasted with *church-catechism*) then began.

There is no doubt that the spread of Question-and-Answer Catechisms throughout the school world did much good. But it also had grievous shortcomings. The children were confronted with the unwelcome task of learning by heart hundreds of sentences which, though theologically correct, were largely unintelligible to

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their very limited minds; lists of commandments, sins, virtues, gifts and fruits of the Holy Ghost and so on — all seemingly divorced from the world of everyday life familiar to the child. It all amounted to : 'You must say this and must not say that; you must do this and not do that'. But what it was all about was beyond them.

As this became apparent, some effort was made to link up the teaching of religion with Revelation, and to impart some interest to it, by the introduction of another school subject called 'Bible History'. Here, at least, were some *stories* that could mean *something* to the children, though the fondness of that age for catalogues and numbers made even this subject less attractive by the infliction of such things as lists of the Kings of Juda to be learned by heart.

The next step was the famous Catechism of Fr Joseph Deharbe, S.J., published in 1847. He eliminated much superfluous 'potted theology' from former catechisms, expressed the truths in far simpler language, linked up the teaching with Holy Scripture, and insisted that mere learning by heart was useless. The teachers must *explain* the text, and illustrate what they said with interesting stories, vivid pictures and practical applications. In fact he may be said to have injected pedagogy into catechetics, shifting the emphasis from the mere book to the person whose function it was to expound the book. Methods of teaching all other subjects were improving; these improvements should be imported also into the teaching of religion.

Deharbe's Catechism ousted all others and his ideas spread and aroused ever increasing interest for the next half century. By 1900 it could be said that the 'Catechetical Movement' had come into being, with all the societies, associations, periodicals, conferences and technical books that are the phenomena of a 'movement'. It was concerned above all with the search for better *methods* of teaching the Catechism; it laid ever increasing stress on understanding, and sought to diminish the burden on mere memory.

Until about 1920 the prevailing method was that now usually described as the 'text-explaining method'. The Questions and Answers were read out first; then these were expounded, illustrated and applied in turn; and each answer had to be memorised by the children.

But gradually there came into favour what is called the 'text-evolving method'; instead of starting from the text, the teacher is to 'evolve' it, by leading up to it as a conclusion. He first appeals to the senses or imagination of the children by some vivid story or description which leads their minds to the subject which has to be understood; then he explains it and impresses it on their intellects; finally, he shows its consequences in life in such a way as to move their wills. Then only do the pupils turn to their books, wherein the text will act as a summary of what they have been taught. This reverse procedure, championed principally by Willmann and Stieglitz of Munich, became known as the 'Munich method' and gradually won favour from the other which was now judged to be 'good exegesis but bad catechetics'.³

It was not long before another point became clear; the Munich method needed a different kind of book from the Question-and-Answer type hitherto in use. Much discussion in journals and Catechetical Congresses gradually brought into being a new sort of Catechism consisting of a series of 'Lessons'. Each has descriptive, explanatory and pragmatic paragraphs which are then summed up in the absolute minimum of questions with answers. These alone have to be memorised.

As the advantages of the Munich method were seen, country after country deserted the old kind of book, and adopted new books, attractive in appearance, well printed, full of interest, expressed in language intelligible to the children, and usually adorned with illustrations. This happened in Germany, France, Belgium, Holland, Austria, Spain, Italy and America; England and Ireland remained almost alone in retaining the Question-and-Answer Catechism dull in appearance, without illustrations, filled with abstract concepts expressed in the technical language of dogmatic and moral theology totally unsuited to the mentality of children.

Yet another development of catechetical thought, of even greater moment, became manifest at the Congress held in Munich in 1928. Until shortly before that the catechetical problem had been regarded as a matter of *method*. What had been taught badly before was to be taught better now. The solution was conceived in terms of pedagogy and psychology. But by 1928 the consensus of expert

³ Jungmann. *Katechetik*. p. 123.

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opinion was that an effective catechetical renewal would be impossible unless there were drastic changes also in the *content* of the Catechism.⁴ The Catholic Faith is so all-embracing that it is quite impossible to teach everything. Hence there must be selected, as matter to be taught to the children, only that which is most essential; moreover, the various topics should be arranged so that they cohere as one whole, and so that the dominant ideas stand out as such, while less important matters are clearly subservient — as connecting links or illustrations. Had this principle of selection been applied in drawing up the 'traditional' Catechisms in use since the Council of Trent? It seemed not. Many things had been made prominent merely because the Protestants had denied them; others, which were vital elements in the faith, had received little mention because the Protestants had overemphasized them or distorted them. Yet others were perfunctorily treated because the Protestants had *not* attacked them. And the whole had been arranged according to the scholastic divisions of sixteenth century theological treatises, instead of in an order suited to the minds of children.

The catechetical problem, in fact, was not just a matter of method; it must concern itself with content. The 'what' of religious instruction was even more in need of improvement than the 'how'. The time had come to teach real positive Catholicism rather than mere post-Tridentine anti-Protestantism. After all, the Reformation controversies were stale matter now four hundred years old; the Catechism should be redesigned in accordance with this fact.

In 1925 a new Catechism, by Fr Theodore Mönnichs, S.J., had been adopted throughout Germany, to replace the out-dated Deharbe. However, from the very date of its introduction it had been regarded only as provisional,⁵ until clear notions should have emerged as to the nature of the 'perfect' Catechism which was even then foreseen as a necessity for the future. But in 1928, the date of the Munich Conference, the time was not yet ripe; a few more years were to pass by until, in 1935, the German Hierarchy were convinced that a radical reform of the Catechism must be undertaken.

J. Hofinger, S.J. 'Teaching Good News'. *Worship*. February 1955, p. 128.
Fischer. *Einführung in den neuen Katechismus*. Herder 1955, p. 1.

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RECENT BACKGROUND

Serious work on the task of replacing the provisional Mönnichs Catechism may be said to have begun about 1938, when the German Bishops entrusted the task of study and preparation to the *Deutsche Katechetenverein* (German Catechetical Guild) under Mgr Götzl. There were national Conferences in 1938 (Frankfurt) and 1940 (Hohenheim), after which Fr Klemens Tilmann and various collaborators were commissioned to produce a draft-text. Since 1943 he and Fr Franz Schreibmayr undertook a thorough textual and theological revision of all the material, and produced a multigraphed version in 1945. This was circulated to many experts, revised, printed in 1946, and tried out in many schools by numerous teachers who reported back their findings. After further revision in the light of these comments a new version of some of the lessons — this time with illustrations — was printed in 1948. Further revised lessons were issued year by year until the whole was complete in 1952.

All this material was then submitted to diocesan authorities, to theological faculties of universities and seminaries throughout Germany, and to a Conference of Catechetical teachers at Würzburg; the text and all the remarks sent in were then taken over by Fr Schreibmayr as principal Editor. His revision was laid before the Bishops' Conference in 1953; they approved it for general adoption and commissioned the Bishop of Eichstatt to see to its final preparation for the press. The New German Catechism, published in 1955 and officially adopted for all German dioceses, is thus the fruit of nearly twenty years of work by Germany's leading experts in catechetics, pedagogy and theology. The thoroughness of the work may be assessed from the fact that Fr Schreibmayr had to consider more than fifteen thousand criticisms and suggestions since he became principal Editor in 1952.⁶

DESCRIPTION

The plan of the Catechism, and its whole approach to the faith, is quite different from that to which we are accustomed. There is a unifying theme throughout — and this is 'The Good Tidings', the marvellous story of God's dealings with man from the beginning

⁶ *Lexikon der Pädagogik*. Herder, p. 643.

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of Creation to the end of time. The attitude it aims to engender in the children is a wonderful thankfulness that God has been so good as to choose them to the great dignity and privilege of being members of the Church founded by Christ — the Church from which they can learn his Good Tidings about the Kingdom of God.

In the first part, which contains forty-four lessons, they hear of the Father Who reveals himself to us by Creation, and of man who fell from favour but was nevertheless promised a Redeemer. Then of God the Son Who came to announce the Kingdom of God and to redeem us; of his life, death, resurrection and ascension, and of his promise to come back again at the end of the world; of the Holy Ghost Whom he sent to guide his Church in her teaching; and finally, of the Blessed Trinity.

In the second part, with forty-five lessons, they are taught about the Church; how Christ founded her, made her his Bride, his Mystical Body; how Christ lives on in his Church and through her teaches us, worships God and sanctifies us in the Mass and the Sacraments; and they learn of our grace-life and the helps and dangers which surround it.

In the third part, forty-five lessons, they are taught how to live as Catholics should, according to the Commandments and their own dignity as members of Christ's Mystical Body and sharers in his priesthood. They learn also of the Four Last Things which stand at the end of life and of all God's work for man, when Christ shall return and the Kingdom of God shall be fully established.

Each lesson has a unity of its own; it begins with some striking sentence usually from Holy Scripture, which is followed by a very carefully thought out paragraph of explanations giving the Church's teaching in as clear and vivid a manner as possible. Next comes a short section called 'Things to be thought about'. It has a few stimulating questions, but the answers are not provided. These can be found by an intelligent searching of the previous paragraph. But now come, in heavy type, one or more formal questions with answers provided. These contain the very kernel of the whole lesson, and are to be learned by heart. They are followed by a paragraph called 'For my life' containing practical applications; then two or three extremely short auxiliary sections of varying content such as 'From God's Word'; 'From Church History'; 'What the Saints

have said'; 'From the Church's prayer'. Finally, a section called 'Home-work' indicating tasks to be done.

As a sample we might look at one of the series, Nos 50 — 60, on the general theme of 'What the Church does'. The heading of No. 52 is 'The Church blesses and consecrates'. It opens with an extract from St Matthew (xix, 13-15), the description of our Lord blessing little children. The explanatory paragraph points out that the Church has special blessings for many persons and things — for children, mothers, sick persons, bridal couples, nuns, abbots, churches, sacred vessels, vestments, rosaries, fields, houses, tools, motor cars — almost anything used by man. The Church uses also Exorcisms both for persons and things. The why and the how of all these are explained.

'Things to be thought about' has seven questions. Examples: '4. Why does the Church use Exorcisms? . . . 7. How do these things differ from sacraments?' In this lesson there is but one formal question to be memorised: 'Q. What does the Church win from God when she blesses or consecrates? A. When the Church blesses or consecrates she wins from God benefits for body and soul, and protection from the Devil.'

The next paragraph reads: 'For my life. When I get up in the morning, and as I go to bed at night, I will take Holy Water and make the Sign of the Cross.' 'From Church History' gives a telling quotation from Tertullian. 'Home-work' contains seven tasks. As examples: '1. What blessed things can be found in a Catholic home? . . . 4. What is the Blessing of St Blaise for? . . . 6. Make sure you have a Holy Water stoup in your bedroom.'

All that, we must admit, is far more interesting and attractive to children, and more likely to produce some effect than Q.370 of our Catechism: 'After my night prayers, I should observe due modesty in going to bed; occupy myself with the thoughts of death; and endeavour to compose myself to rest at the foot of the Cross and to give my last thoughts to my crucified Saviour.'

As another example, the German Catechism has five lessons about the Holy Eucharist. Their titles are: '75. Jesus Christ gave us the Holy Eucharist' (about the Last Supper). '76. The Church celebrates the Eucharist' (liturgical outline of the Mass). '77. In this celebration, Calvary is made present' (theological content of

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the Mass). '78. In the Eucharistic Meal we receive the Bread of Life' (Holy Communion). '79. The Reservation and Worship of the Holy Eucharist' (Real Presence, Benediction, Visits, etc.).

Details of No. 76: it begins with Justin Martyr's description of the Mass about the year 150 A.D. The explanatory paragraph shows how this was a carrying out of Christ's command at the Last Supper, and that the Mass of to-day preserves the same essential features; it tells also that Christ offers himself and gives himself to us as food through the ministry of the human priest. 'Things to be thought about' has four questions. As samples: '3. Why is the celebration of the Eucharist a sacrifice? 4. Why is it a meal?' There is but one main question to be memorised: 'Q. What is Christ at the Mass? A. At Mass Christ is High Priest, the Sacrificial Gift, and also Food.' 'For my life: At Mass I will reverently watch, listen, pray, offer, and receive the Body of Our Lord whenever possible.' 'The Word of God' quotes the prophecy of Malachy. 'From the Church's prayer' gives the opening words of the Preface and the final words of the Canon. 'Home-work. 1. Compare the celebration of Mass with (a) the sacrifice of Melchisedech. (b) The marriage at Cana. (c) The feeding of the five thousand. (d) The Last Supper. 2. For what things do we praise and thank God in the various Prefaces?' It is clear that in their home-work the children will have to search out certain places both in their school bibles and in their missals.

Every Lesson in the Catechism is illustrated by a specially designed drawing which is of a nature such that any intelligent teacher can find quite a lot to say about it while the children look at it. For example, that for Lesson 76 is a picture of The Fish bearing the Basket of Loaves — which links up with Christian symbolism, the *disciplina arcana*, the Catacombs and all sorts of interesting things.

USING THE CATECHISM

It is most important that the Catechism be not misused, as it would be if the teacher were merely to read out its text and make comments. Its function is but to be a summary for the children to look at after the class, to read and to work from in time given for the purpose at school or at home. Only after the teacher has explained

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the matter in his own words, with his own illustrations and topical allusions (though according to the logical scheme of the explanatory paragraph) should the children open the book.

Then one of them might be invited to the teacher's rostrum and called on to read out the questions from 'Things to be thought about', thus eliciting answers from the other children (to be corrected, when need be, by the teacher). Then all could be told to read quietly the explanatory paragraph, to learn the formal questions and answers, read 'For my life', 'The Word of God' and other auxiliary paragraphs several times. Meanwhile, the teacher can be correcting (or finishing the correction of) the home-work from the previous class. After that he could invite questions and give the answers.

Next he could tell them what to put into their Exercise books. (a special set kept for the purpose). In the case of Lesson 76, described above, it might work out something as follows: First they should print the title of the lesson in small capital letters. Under that, draw an altar, with Crucifix and candles and Mass cards and a chalice standing on it. Underneath, write a dictated sentence such as: 'At Mass the priest takes bread and wine; he says over them a prayer of praise and thanksgiving to God, during which the gifts are turned into the Body and Blood of our Lord, and are offered to God. Then he eats and drinks these sacred gifts, and we may share the holy meal by eating with him.' Under that, in capital letters (perhaps in a different colour) the one answer which has to be memorised: 'AT MASS CHRIST IS THE HIGH PRIEST, THE SACRIFICIAL GIFT, AND ALSO FOOD'. Beneath that they should copy the drawing of the Fish and Basket of Loaves (and perhaps colour it according to their fancy). And finally, in their best writing: 'Through Him and with Him and in Him there is to Thee, O God the Father, in the unity of the Holy Spirit, all honour and glory, for ever and ever'. and a great big AMEN at the foot of the page.

The teacher would end the Lesson by setting them, as home-work one of the tasks indicated in that section.

The next Catechism class should begin with a brief repetition. The teachers asks a few questions, makes the children say the Memory-work out loud, and tells them to read once again for themselves the whole lesson from their books. Meanwhile, he goes

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round the benches to each pupil, gives back the home-work book (if already corrected) with a few personal remarks of praise or criticism; has a look at the Exercise Book and comments on it. He should collect the book containing the home-work set last time. Only when he has been round them all should he begin on the next Lesson.

That is but an example of one way in which the Catechism could be intelligently used. Any good teacher could find a dozen variants. This is one of the great advantages of the 'Lesson form'—it gives such scope to the teacher, leaving him a very great deal of liberty. Yet the book offers him a rich mine of material to be developed if he has the needed personal background. On the other hand, the inexperienced teacher is given enough help and is kept on sound lines. Any given lesson can be spread over one, two or three class-periods as may be desired; the whole course can be spread over six years; or it could be done twice in that time—missing things out during the first three years and repeating and amplifying when the children are taken through it all again. They will not find it boring to repeat a lesson which they first did three years before! Yet, if the number of Catechism periods in each term is as many as forty-five, it would be possible to go through the whole book in merely one year, if that were ever thought desirable. Its flexibility is remarkable, and yet it always coheres. The book can be an enormous help to any layfolk who undertake instructional work outside school; and parents who take an interest in the progress of the children would find it invaluable.

The Lesson form is also eminently suitable for the children. It corresponds with their mentality, appeals to each of the faculties and enlists personal activity. It presents the faith as a living and co-ordinated whole, for it is the working out of the wonderful story of God's dealings with man. It can be thrilling, for each child can feel 'This is what God is doing for ME: this is what our Lord teaches to ME through his Church'. There is enough memory-work in the questions to cause an adequate and clear outline to be retained; yet there is endless scope for a child more intelligent than the average. Happy will be the children, and happy the teachers, who are so fortunate to receive for use in their schools such a treasure as this new Catechism.

ON THE MAKING OF CATECHISMS

by

F. H. DRINKWATER

WE live in the era of National Catechisms, and it would be difficult to exaggerate the importance of them. Everywhere they have now replaced the merely diocesan catechisms, or the catechisms of merely private authorship. Some people, whose urge is perhaps towards organization rather than reflexion, would like to see national catechisms themselves replaced by a universal catechism, but that does not seem likely to happen in our time, and it may never happen at all if the trend in the Church should turn against over-centralization. Meanwhile, in each country, it is the national catechism which (as far as any printed book can be) is the main channel by which the Church communicates her message both to her own members and to that outside world which she is under orders to reach if she possibly can.

Hence the critical importance of national catechisms, as the permanent official voice of the Church in every country or language; and their immense authority and formative influence on the faithful, much greater (rightly or wrongly) than the living voice of any particular bishop or generation of bishops. Considering all this, it is rather remarkable how comparatively little attention has been given to the actual composition of national catechisms, or (as in the case of our English one) how absent-minded and casual has been its growth. The last considerable revision of the English catechism took place in Cardinal Manning's time, but there have been minor alterations since. The present writer remembers one such occasion at the annual meeting of the diocesan inspectors, nearly thirty years ago. Somebody had been worrying about the answer enumerating the 'four ends' for which the sacrifice of the Mass is offered. The third 'end' was then stated as: 'to obtain pardon for our sins', which the critics felt was theologically inadequate; they wanted it changed to 'propitiate' or 'appease'.

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God for our sins. The late Mgr Miley of Craiglockhart (for in matters of school-inspection, Scotland and England were like brothers, in the brave days of old) argued strongly for bringing in the idea, if not the actual word, 'propitiation'. Others thought that this was an undesirably long word and also would introduce the quasi-metaphorical idea of an angry God, with consequent need of extra explanations. There was some desultory discussion amongst the score or so of members round the table, and the end of it was agreement on the compromise phrase 'to satisfy God for our sins' as nobody could think of anything better. So this change was duly recommended to Cardinal Bourne, duly approved, and duly embodied in the next edition of the Catechism. It seems to have served its purpose well enough, at least no complaints were heard of, but such casual English processes cannot be guaranteed always to produce the best results.

A new stage in national catechisms (it may safely be asserted) begins with the new *Katechismus* approved last year by the German episcopate. It has been an unprecedented effort of collective or communal authorship, but that is not why the *Katechismus* is epoch-making; indeed it is arguable that since a catechism is a work of art, a literary creation, it is better when it is the work of one mind, and subsequently accepted by the community.¹ What makes the new German catechism so new is that it is conceived definitely as communication. The pastoral and catechetical considerations are given full weight for the first time in any Catholic catechisms, which have hitherto been more concerned to provide a concise summary, for some ideal reader, of what is taught in the theological schools.

In other words, catechisms are now likely to be regarded as a positive tool or instrument for the teaching of religion, instead of a regrettable necessity or even handicap that the catechist has to cope with. This sets an entirely new standard, and makes it worth while to discuss some of the numerous points which necessarily arise in catechism planning.

In the end the new *Katechismus* seems to have been something of a compromise between the ideals of its authors (of the Munich school of catechists) and the more conservative sentiments of some diocesan committees to whom the earlier drafts had to be submitted. See an article by Fr A. Jungmann, S.J., in *Lumen Vitæ* of 1955, No. 4, page 581.

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In any national catechism there are two main elements which can be looked for: namely, the theological content and orientation on the one hand; and on the other the rendering, or way in which the content is put across; such things as arrangement, psychological considerations and choice of language. Of these two elements it is probably the first one which chiefly interests readers of the DOWNSIDE REVIEW, but it is not the main subject of this particular article. There are nevertheless two points concerning Content that should be mentioned here; there seems to be general agreement that catechisms should become (a) more Christocentric, and (b) more Scriptural. Both these terms, however, can do with a little more precision than they usually get.

What should we mean by 'Christocentric' in this connexion? Do we mean re-casting the whole of our theological framework reducing it all somehow to Incarnation and Church, with the rest of doctrine made to arise out of them? Do we mean soft-peddalling the 'natural theology' side of things, concentrating on revelation alone? That might do for a special syllabus during a school-year or two, but for religious instruction as a whole it would surely be shortsighted.

Our Lord's own teaching 'framework' might be called 'theocentric', or perhaps Trinity-centric, rather than Christocentric. In what sense, then, should catechesis be 'Christocentric'? Surely in the sense that Christ himself, the complete Christ, historical, liturgical and theological, should be ever present in the teacher's consciousness, and that every doctrine should be seen through our Lord's Mind and related immediately to suitable events or sayings in his life. For instance, take the Incarnation: the conventional approach (as we have it for instance in our English catechism) is an *a priori* statement about natures and persons and so on, deepened perhaps by a study of the early heresies and definitions. The genuinely Christocentric approach would probably start from our Lord's own words in the gospels and go on to the Nicene Creed, last gospel and 'Deus qui humanae substantiae' in the Mass. You may say it comes to the same thing in the end whether you use the gospels as a living source or as a quarry for 'proofs'. Yes, the same thing doctrinally, but not psychologically. One way the doctrine is a piece of brain-work, the other way it is life-like and can be life-giving.

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Secondly, there is general agreement that catechesis (and therefore presumably catechisms) need to be more 'scriptural'; and again, what do we mean by 'scriptural' in this connexion? The answer is the same; namely, that the catechist ought to be thoroughly familiar with the gospels and the missal. We do not make religious instruction more scriptural by multiplying 'texts' from all over the Bible, to prove or illustrate this or that. We do not really want quotations from the Old Testament except as seen through our Lord's Mind (and that means a good deal of Old Testament to be sure, but large ideas rather than texts). Nor do we want quotations, however apposite, from St Paul, except as reflecting our Lord and his impact and effect. It is perhaps a criticism of the new German catechism that it does multiply little Bible-texts and seems to expect them to be appreciated, simply because they are from the Bible, by boys and girls of ten or eleven. 'Scriptural' catechesis, like 'Christocentric' catechesis, simply means catechesis filled with Christ; not exactly a catechesis all about Christ, but a catechesis which is continually aware of him, in the gospels and on the altar. Ordinary human beings are not ready to be interested in ideas, or books, or creeds, or commandments, or instructions; but they are ready to be interested in a person, and most certainly in this Person, once they really hear about him. It is the business of catechesis, and even of catechisms, to let people hear about him.

So much for the content of catechisms; let them be theocentric, scriptural, and liturgical; let them pass on the Good News that came into the world with Jesus Christ. If there is any minor detail that cannot possibly be counted as Good News, it ought to be examined rather carefully; it might possibly be just a bit of lumber that has got in somehow (and even true things can be catechetical lumber) and could very well be dropped out.

So now let us leave questions of Content and turn to the psychological and literary aspects of catechism-making.

The first obvious question to ask is, for whom, for what readers precisely, should a national catechism be written? One great defect of our present English catechism is that it has no fixed audience in view; sometimes it is written for babies, more or less, sometimes for Protestant controversialists. Most catechisms have been written by theologians, and they have written *in vacuo*, so to

speak, for the satisfaction of their authors more than for any definite audience. One reason for the immediate success of Luther's catechism — the first real catechism of all — was that he knew exactly whom he was writing for; namely, for the average head of a household, to enable him to teach his children and his apprentices their religious duties. To look at an original copy of Luther's catechism — with its numerous woodcuts, its large and beautiful print, its practical teaching about how to go to confession and such like, and all perfectly orthodox unless you count a tendentious quotation from the epistle to the Hebrews offered as a definition of faith — you see at once why the Protestant revolution had such a walk-over at first. When the Catholic catechisms began (half a lifetime later), Canisius and then Bellarmine felt obliged to give a counter-Reformation 'bias' to their rendering of doctrine and they never got anywhere near the massive simplicity of Luther's catechism, or for that matter of the Church of England's. But though not aimed at simple folk their catechisms were marvels of practicality compared with their Catholic successors of the eighteenth and nineteenth centuries.

For whom then, for what kind of reader, should a national catechism be written to-day?

Should it be primarily a book for the home, for parents to teach their young children? No, for such a book could not serve the larger purposes of a national catechism. Parents are well catered for by special books nowadays; in this country we have excellent publications for them published by Our Lady's Catechists (Tenth House, Oxted, Surrey).

Or should the national catechism be frankly a school book? Obviously it will have to be used in schools at some stage, so why not let it take the form of a class text-book, as indeed the Germans have now decided to do? Against this is the unescapable fact that school books seem to labour under a primal curse of dullness. We all know that schools are necessary, and yet somehow they kill everything they touch; not necessarily of course, but that is the expectation, the stream that always needs to be rowed against. Great as our admiration is for the new German catechism, we have to admit that it presents the learning of the Faith as a task rather than as a joy. In England at any rate it is to be feared that

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schools are tolerated rather than believed in; so long as they provide a certain amount of character-training, and some kind of ladder for clever pupils to climb by, the English public asks for no more. Few people, and still fewer Catholics, ever read a book, and if they did it would certainly not be a school book. And even if a catechism were made interesting to the scholars, it would *ipso facto* become too unsuitable and juvenile for the various adult uses to which catechisms must be put.

If not for schoolchildren, then for whom? With the conversion of England in view, it might be a tempting suggestion that the national catechism should be written for adults, for the convert and enquirer. But again, if its aim were thus restricted, it would cease to be useful to other categories of people who have a right to be considered.

The fact, is that a national catechism has to suit everybody, Catholics of every kind. And that gives us a clue; for there is only one occasion where Catholics of every kind are all gathered together; at Sunday Mass. It is to the Sunday Mass congregation, that complete cross-section of the Church, that a national catechism should be directed; or rather to the priest who is to break the bread of the Word to it. The parish priest instructing his flock — he is the real reader and user of the catechism, and he will get along all the better if its contents are already familiar to his hearers from school days. The catechism forms a theological bridge between priest and people, and if it is a good catechism it provides the priest with the right kind of vocabulary instead of the wrong kind. It is over-optimistic to imagine that the average young priest or teacher is going to translate theological jargon into language understood of the people. We all tend to teach others what we have been taught ourselves, in the same words more or less; perhaps towards old age we drift into better ways through long experience, if we are capable of learning from experience in such subtle matters as language, but that is a big 'if'. The only sure way is to have the right kind of catechism and to show the clergy and catechists from the beginning how to get it across. In these islands such requirements have not even been accepted as desirable yet, much less have they become practical politics.

Are there ecclesiastical precedents for taking the parish priest's

instructions in church as the objective for the official summary of the Faith in book form? This was the regular medieval line, as for instance the English verse instructions issued by Archbishop Thoresby of York in the fourteenth century. And above all it was of course the way chosen by the Council of Trent, which authorised its own 'Catechism' or rather book of instructions (it finally appeared in 1566) expressly for the use of the parish clergy, speaking from the altar to their flock. The 'Catechism' has always enjoyed immense authority, and is still useful as a mine of material. One recalls Cardinal Newman's statement that he almost always went to it for material for his sermons. But possibly the eminent theologians who wrote it had no parish experience themselves, or possibly they were not ruthless enough in concentrating on essentials, and tried to say everything; or possibly too St Charles Borromeo made a mistake when he brought in several renowned grammarians to give a best-Latin-rhetoric turn to the language all through. At any rate, although its flowing periods have been translated and summarized and commented and adapted in many other languages and often in English, the 'Roman Catechism' has never really fulfilled the hopes of its originators by becoming the vade mecum of every parish priest and reaching every Catholic every Sunday in living spoken words at Mass. The theology was spread too thick, the book was too unwieldy, the sentences too lengthy, the whole effort of adaptation too much for the ordinary priest.

What conclusion can we gather from all this for the national catechisms which have grown up everywhere since Trent, and which are now everywhere in the throes of experimental revisions which have so far (with the possible exception of the German one) turned out rather unsatisfying? The conclusion is surely that a national catechism's primary aim and function should be to provide headings — helpful, stimulating headings — for the parish priest's instructions at Mass.

Where, then, do schools come in? There are schools for everybody now, as there were not in the sixteenth century. In these altered circumstances, should not national catechisms be frankly a school-book, as the new German one definitely is? We have given our reasons above for thinking otherwise, as far as England is concerned. Certainly the existence of schools should be taken into account

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The national catechism should be used in schools as syllabus or text book, at some stage (the early secondary stage seems to be the most suitable) thus providing that bridge of familiar phraseology which will help the priest so much in his catechesis at Mass. But to make of the national catechism itself a school-book in outward appearance and literary form seems to us (with all due respect to the splendid German precedent) giving too much importance to the school as such, even to secondary schools. As for primary-school children (roughly the elevens and under) they are not yet ready for a systematic course of catechism-book. This ought not to need explaining at this time of day; let us simply remind the reader that children at that age are not yet ready to get mental nourishment from abstract ideas, definitions, systematic and logical analysis, and if such things are forced on them nothing but boredom and revulsion can result.² If a given catechism is suitable for adults it will be *ipso facto* unsuitable for primary schools. Of course, that also applies to the priest's instructions at Mass; but at a general Mass the children must just take their chance along with everybody else, though a cunning parish priest may be able to throw in a special word for them sometimes.

How *long* should a national catechism be? If it is to be used at Mass it will be desirable to get through it in not more than three years. Forty Sundays a year, one way and another, will be about the most than can be given to catechism. If we allow one Sunday to each catechism-answer or section — a rather ungenerous allowance — our total catechism must be about 120 answers. This would certainly mean keeping strictly to essentials, and to summary headings or reminders, leaving all expansion and exploration to the instructor himself and to the aid-books which may be written for him. We must reconcile ourselves to the fact that a national catechism cannot say everything. If it tries to do so it will not only run to an unwieldy length (like the Catechism of Trent itself or like the new Scottish catechism a year ago) but will also probably

² A friend of mine who instructs boys and girls who were at Catholic primary schools, and now attend a Council Grammar School, has been conducting some research into how much is remembered of the catechism-technicalities they had learned prematurely. 'Of 169 times asking how many natures in Jesus Christ; 41 right. Of 56 asked how many persons; 7 right. Most said "three" each time, but I was given my pick of all the catechism numerals, 1, 3, 7 and even 10 and 12.'

include some bits and pieces of theology which are not the permanent Mind of the Church. The Council of Trent recognized this possibility by expressly directing the authors of its 'Catechism' to avoid it, which they seem to have done pretty well, but subsequent catechism-makers have not always been so careful.

Should a national catechism keep to the now traditional literary form of question and answer? Well, why not? The question-and-answer form is undeniably clear and brief, and clarity and brevity are just the qualities you need in a national catechism. This very article (if the benevolent reader has got thus far through it) illustrates the usefulness of the question-and-answer form, since the last four or five paragraphs of it have all begun with a question. True, the question-and-answer form has been criminally misused by generations of clergy and teachers, by their insisting on the answers being learned parrot-fashion before they could even be understood. Sometimes they even have the questions too learned in the same way. But these stupid practices of power-crazed adults are not consequences of the question-and-answer form itself. The new German *Katechismus* has (quite rightly in a school book) not only kept the answers to a reasonable number, but also reduced them to their proper function of summarizing what has already been taught and understood. But we may be sure that the stupid kind of teacher will find ways of misusing even the new *Katechismus*.³ Whole chapters will be learned by heart; boys and girls under such teachers will find the Mystical Body as boring and meaningless as formerly they found the juggling with person and nature about the Incarnation. That of course is the danger inherent in almost any school-book. School text-books (you may say) are *ipso facto* dull and dreary, if only because the unlucky pupil has to stare at the same book day by day for a year or longer. If teachers knew their job they would refuse to be the dupes of what has become a naked racket on the part of the educational publishers. They would insist that the expensive cloth-bound class-books be changed into fascicles which could reach the pupil fresh every week or

³ It should be said that the editors are doing their best to prevent such misuse, by producing a very complete companion-book for the Teacher. This is appearing in instalments; the first one, covering the first twenty-one lessons, is on sale from Herder of Freiburg: *Handbuch zum Katholischen Katechismus, Band 1, erster halbband*: price 9.20 marks.

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Fortnight like periodicals, to be kept in a loose-leaf holder and become a book gradually, with something fresh always to look forward to. We are speaking not of science or mathematics, but of the humane subjects like religion, history, literature and so forth.

And finally, what kind of language should a national catechism use? This is an important point since, human nature being what it is, the vocabulary and phraseology of the catechism will inevitably be reflected in the vocabulary and phraseology of the priest at Mass and the Catechist in the classroom.

For better or worse, our English tongue has adopted many Latinized expressions in religion, and these have to be used and explained. But catechism-makers need not make the situation worse. If the vocabulary of the catechism is too technical and abstract, if its phraseology is too theological or too literary, if its insistence on formal definitions is too dogged, then that kind of language will be passed on to the faithful by all except the few of the announcers of the Word, and religion will suffer. Theoretically we shall all agree that catechism-language should be as simple as possible, though the professional theologian and the front-line catechist will probably not have the same notion of what 'simple' means, and there are mistakes which can be made by both of them. One such mistake (very liable to be made by those terrifying types, the born organizers) is to equate simple language with commonplace and prosaic language. Some of the less official printed attempts at improving catechisms have lapsed into an idiom as flat and uninspiring as the fat-stock market-prices. Theoretically there is nothing to prevent a catechism, any more than a prayer or a hymn, from being at once simple and noble in its wording; perhaps this has never yet been fully achieved, but we ought not to be content with anything less.

THE GERMAN CATECHISM

*An excerpt from the new National Catechism, published by permission
of Messrs Herder, and translated by*

DONALD H. BRIDGEHOUSE

7. GOD CARES FOR US

WHEN the Israelites marched out of Egypt, God went before them in a pillar of fire, and showed them the way. He led them through the Red Sea, and saved them from the army of Pharoah. Then for many years he led them through the desert. When they were to make camp the pillar sank downward; when it was time to go on the pillar rose up once more. God fed the Israelites with Manna and gave them water from the very stones to drink. In this way he led them into the land he had promised long before to Abraham and to his descendants. (From the Book of Exodus, chapters xiii-xvii.)

* * * *

JUST in the same way as God cared for the Israelites during their journey into the country he had promised them, so he cares for us on our way to our home in the heavenly country. He lights the way; he makes us holy; he protects us from the evil enemy, and feeds us with the bread of heaven. God leads us lovingly and gives us everything we need on this journey to heaven.

God it is who gives us the things of this world, too — food, clothes, health, and cleverness. Everything is from our Father's hand. The things in this world should also be turned to serve our unending happiness.

We rest in God's hands. He has thought out beforehand the smallest details of each our lives, and directs each event to our happiness. 'God cares for each of us as if that creature alone were the only object of his love; and he cares for all of us as he does for each.' (St Augustine) This care God takes of us is called God's PROVIDENCE. God is good to all of his creatures. He does not

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think of anything as of little worth; he cares for each thing he has made, and shows countless acts of goodness to his creatures.

Consider: 1. How does God care for us on the way to Heaven?

2. Explain the phrase 'God's Providence'.

12. *Why do we say God is good?*

We say that God is good because he cares for all the things he has made, and shows them countless acts of goodness.

13. *How does God care for us?*

God leads us lovingly, and gives us everything we require on the way to heaven.

For my life: I will trust myself each day to God's good guidance and look upon everything good which I find as God's gift.

God's Word: Our Lord has said:

Do not fret then, asking What are we to eat? or what are we to drink? Or how shall we find clothing . . . you have a Father in heaven who knows that you need them all. Make it your first care to find the kingdom of God and his approval and all these things will be yours without the asking. (Matt. vi, 31-33.)

And still Lord my trust in thee is not shaken . . . my fate is in thy hand. (Ps. xxx, 15-16.)

The Lord is my shepherd. How can I lack anything. (Ps. lxxvii, 22, 1.)

Tasks: 1. How did God care for Joseph in Egypt?

2. How did the Father care for the child Jesus?

3. Make up a prayer thanking God for all his good deeds towards you.

4. Make up a prayer expressing your trust in God.

5. What prayers and hymns do we use to ask for the things we need in this life?

6. In what prayers and hymns do we thank God for his gifts?

13. GOD IS ALL-PRESENT AND ALL-KNOWING

When King Solomon had built his temple at Jerusalem, he had the Ark of the Covenant brought into it with all ceremony. And as the ark that bears witness to the Lord's covenant was borne by

the priests to the place set apart for it, Solomon fell down upon his knees and prayed, 'Lord, my people's God, the skies cannot contain thee, how much less this house which I have built? Yet, O Lord, do not let this prayer go all unheeded . . . listen to the cry of entreaty thy servant makes before thee this day . . .' The Lord appeared to Solomon and said to him, 'never a day but my eyes and my heart are attentive here' (III Kings vii, 51-59, 3).

* * * *

God is not only in heaven; he is on earth, and in all places as well — God is near to us everywhere. 'It is in him that we live and move and have our being' (Acts xvii, 28). God is all-present. In many places God is present in a special way. When we were baptised, the Holy Trinity came to dwell in our souls.

God fills the whole of his creation, and yet is not confined to any single place, and is not enclosed in any space. Heaven and earth cannot contain him. God is immeasurable.

God sees everything that happens, and hears everything that is said. He looks upon man with a very special love, and hears his prayer. He sees not only our outward appearance but our hearts as well. He has understanding not only for what we say, but for the most hidden cry our hearts might utter.

God knows all; the past, the present, and the future. He knows our most secret thoughts and wishes. 'From him no creature can be hidden, everything lies bare, everything is brought face to face with him, this is God to whom we must give our account' (Hebrews iv, 13). God is all-knowing.

Consider: Where is God present in a special way?

14. *Why do we say that God is all-present?*

We say that God is all-present because he is present everywhere in heaven, upon the earth, and in all places.

15. *Why do we say that God is immeasurable?*

We say that God is immeasurable because heaven and earth cannot contain him.

16. *Why do we say that God is all-knowing?*

We say that God is all-knowing because he knows all things. He knows the past, the present, the future, and even our most secret thoughts.

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For my life: Wherever I am, whatever I do, God my Father sees me.

God's word: Where can I go then to take refuge from thy spirit, to hide from thy view? If I should climb up to heaven, thou art there; if I sink down to the world beneath, thou art present still. If I could wing my way eastward, or find a dwelling beyond the sea, still would I find thee beckoning to me, thy right-hand upholding me. (Ps. cxxxviii, 7-10.)

Jesus said to his disciples: and as for you, he takes every hair of your head into his reckoning. (Matt. x, 30.)

Your heavenly father knows well what your needs are before you ask him. (Matt. vi, 8.)

Task: In what occasion especially should we remember that God knows and sees everything?

9. GOD IS HOLY AND JUST

When Isaias was called to be a prophet, he saw the glory of God. He wrote: 'I saw the Lord sitting on a throne that towered above me, the skirts of his robe filling the temple. Above it rose the figures of the Seraphim, each of them six-winged . . . and ever the same cry passed between them: Holy, holy, holy, is the Lord God of Hosts. The lintels over the door rang with the sound of that cry, and smoke went up, filling the temple courts.

Alas, said I, that I must keep silence; my lips, and the lips of all my countrymen are polluted with sin; and yet these eyes have looked upon their King, the Lord of Hosts' (Isaias vi, 1-5.)

* * * *

God is infinitely greater than anything created. 'His dwelling is in unapproachable light.' No creature can see him if he does not show himself; no one can come near to God whom God does not raise up to himself. God is holy. Therefore it is fitting and proper that angels and men should adore him.

God is infinitely distant from anything evil. He loves always what is good in itself and perfect. He hates and detests all evil because it contradicts his very being as God.

Since God is holy, he wills that we should also be holy. For that reason he bends down to us in graciousness, cleanses us from our sins, and fills us with his life of holiness. Hence he demands of

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us that we should love what is good and hate what is evil. All holiness in heaven and upon earth comes from him.

On the Last Day God will show his immeasurable holiness to the entire world. In the light of him all good and ill will stand revealed. No man can escape his judgement. God will cast the evildoers for ever into hell; the good will see his face for ever. God will reward each man or punish him according to his merits. 'He will reward to every man what his acts have deserved.' (Romans ii, 6.) God is infinitely just.

* * * *

Already in this world God rewards and punishes: to the good he gives inner peace and joy. He lets the evil feel the unrest of a bad conscience. God rewards also with outward good fortune and punishes with outward ill-luck and suffering. Still it often happens in this world that the good have a bad time of it and the evil experience the opposite. Nonetheless, in this life no one who despises God is completely happy, and no good man completely unhappy. The full reward and punishment, however, God gives only in the next life. Only then shall we recognize how just God is.

Consider: 1. What does the sentence mean 'his dwelling is in unapproachable light'? 2. Why does God always love what is good? 3. Why does God hate all that is evil? 4. What does God do that we may also be holy? 5. What will happen when God shows his infinite holiness to the whole world on the last day? 6. In what way does God reward even in this world? 7. How does God punish even in this world? 8. When will men receive the full measure of their reward and punishment?

17. *Why do we say: God is holy?*

1. Because he is infinitely greater than any created thing.
2. Because he always loves what is good and detests what is evil.

18. *Why do we say: God is just?*

We say that God is just because he rewards the good and punishes the evil, according as each deserves.

For my life: Because God is holy and has made me holy too, I will love what God loves, and detest what he detests.

God's word: Nay, but who art thou, friend, to bandy words with God? (Romans ix, 20). You must be set apart as I am set apart.

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I, the lord your God. (Leviticus xix, 2.) What God asks of you is that you should sanctify yourselves. (1 Thess. iv, 3.)

From the Church's life: Each time we assist at Mass, we should join in the song of the angels: Holy, holy, holy, is the Lord God of Hosts, glory to God in high heaven, heaven and earth are full of thy glory.

Task: 1. How do the priests and the faithful express their reverence for God's holiness in the Mass? 2. What bible stories tell us how God showed his holiness to men? 3. In what bible stories do we read that God rewards the good? In which ones that he punishes evil? In which petition of the 'Our Father' do we ask that God may be honoured and his holy will fulfilled?

10. GOD TURNS EVIL TO GOOD

When the patriarch Jacob was dead, Joseph's brethren grew afraid of him; what if he should remember his wrongs, they asked one another, and punish us for our ill deeds. Joseph, however, said to them: Do not be afraid; you thought to do me harm, but God turned it all to good account. (Genesis 1, 15-21.)

* * * *

God wills that our life should be a time of testing. We are to be free on the earth to decide for him. God counsels us to do what is good, and warns us against evil; he gives us the grace we need to undergo this time of testing. But because we do not see God, it is possible for us to abuse our freedom, and sin against him. God permits sin. It appears that sin disturbs or even thwarts the plans of God. But in reality God knows how to turn evil to good. He rules the world in such a way that evil must serve his holy purposes. Even in the death upon the cross of his son the Devil and sin seemed to be triumphant; really however the devil was overcome, and the world was freed from sin and everlasting death. The mystery of sin remains something we cannot grasp so long as we live on earth. But on the last day we shall see with full astonishment how all the evil in the world was to serve the purposes of God.

Consider: 1. What does God do so that we may do what is good? 2. Why is it possible for us to sin on earth? 3. Why cannot sins

disturb or thwart the plans of God? 4. How did the Death of Christ on the Cross show how God turns evil to good?

19. *Why does God permit sin?*

God permits sin:

1. Because he wills that we should freely decide to follow him.
2. Because he knows how to turn evil to good.

For my life: When I see evil in the world, I am not to doubt God or become discouraged but trust steadfastly that he will turn evil to good. Jesus is the victor over sin and the devil.

God's Word: What means this turmoil among the nations? Why do the people cherish vain dreams? He who dwells in heaven is laughing at their threats, the Lord makes light of them.

Task: How did God turn evil to good? In the case of the evil Jacob's sons did against Joseph; the stoning of St Stephen, the persecution of the Christians in Jerusalem.

II. GOD LEADS US THROUGH SUFFERING TO REDEMPTION

When the Israelites refused to listen to the warning of the prophets God allowed heavy sufferings to come upon them. King Nebuchodonosor conquered Jerusalem, destroyed the city, burned the temple and took the people as captives to Babylon. During their Babylonian captivity the Israelites came to themselves and did penance. Their faith in the one, true God was strengthened, and their longing for the promised redeemer was awakened anew. At the same time the heathen among whom the Israelites were living learned from them of the true God and of the saviour who was to come into the world. In this way the punishment which God had sent became a blessing for Israelites and heathen alike.

God takes no pleasure in suffering and death. Death was never of God's fashioning; not for his pleasure does life cease to be. Suffering and death came into the world through sin. Our own sin too bring suffering upon ourselves and our fellowmen.

God allows suffering to come upon us to bring us by this means to redemption. God always has a holy purpose in action, even when we do not understand it.

God wishes to lead us through suffering to learn to leave evil

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side. Suffering can be a wholesome punishment through which we come to a recognition of our own fault. God sends us suffering to test us, as well, just as one tests gold in a fire. Through sickness, poverty, and other troubles he wishes to cleanse us from errors and imperfections.

God permits us to suffer also to preserve us in the good. Suffering is at the same time a testing; we are to show that even under suffering we fulfill the holy will of God. When we bear suffering because God wills it, we become like Christ. If we must suffer because we are Christians we should think of the words of Christ: 'Blessed are you, when men revile you, and persecute you, and speak all manner of falsehood against you because of me. Be glad and light-hearted, for a rich reward awaits you in heaven' (Matt. v, 11, 12).

Christ has made atonement for the sins of the world through his suffering and death. Through suffering God gives us the opportunity to atone with Christ.

If we suffer with Christ in this life, we shall also be glorified with him one day in heaven. Every pain which we have borne in obedience to God will be counted to our eternal reward.

Consider: 1. Where do suffering and death come from? 2. Explain how God leads us through suffering to Redemption. 3. How do we become like Christ by suffering? 4. What will God do if we bear suffering as willed by God?

20. *How did suffering and death come into the world?*

Suffering and death came into the world through sin.

21. *Why does God allow us to suffer?*

God permits us to suffer because he wills to lead us to redemption through suffering.

For my life: When I meet a difficulty in life, I shall pray as Jesus did: Thy will be done. When I must suffer I shall think on my crucified saviour.

God's Word: 'Meanwhile, we are well assured that everything helps to assure the good of those who love God . . .' (Romans viii, 28.)

'Not that I count these present sufferings as the measure of that glory which is to be revealed in us.' (Romans viii, 18.)

Rule of Life: Don't ask, why does God let me suffer: Ask instead, how can I best use this test?

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Task: Look for hymns and sayings which encourage us to bear suffering with patience. 2. Write a letter to comfort a man who has lost everything.

12. GOD IS ALL-WISE AND ALL-POWERFUL

In his letter to the Romans St Paul tells how God marvellously carries out his holy plans. He continues: how deep is the mine of God's wisdom, of his knowledge; how inscrutable are his judgements; how undiscoverable are his ways; Who has ever understood the Lord's thoughts, or been his counsellor? Who ever was the first to give, and so earned his favours? All things find in him their origin, their impulse, the centre of their being; to him be glory throughout all ages. Amen. (Romans xi, 33-36.)

* * * *

When God created the world he gave it a wonderful design. Through the devil and through the sins of men, however, disorder has come into the world. Yet God knows how to order all things so that he achieves his holy purposes in spite of that. God is all-wise.

God disposes the lives of men according to his holy purposes too. By God's wise ordaining Joseph was favoured by Pharaoh and the child Moses was preserved from death. We experience God's wisdom in its most wonderful form in the way he leads us to heaven. As long as we are on earth we shall, of course, often not comprehend his directions. God says 'Not mine to think as you think, deal as you deal; by the full height of heaven above earth, my dealings are higher than your dealings, my thoughts than your thoughts'. (Isaias lv, 8-9.)

God brings his plans to fulfilment by means of his own godly power. He has made the world out of nothing by his own will. He holds the entire world in his hand, and moves each being with both power and tenderness. We recognize God's supreme power most clearly in miracles, above all in the resurrection of his Son. On the last day the whole of his power will be revealed, when he makes the world anew. 'Nothing can be impossible with God' (Luke i, 37.) He can perform all that he wills. God is all-powerful. Nature shows us also how wise and powerful God is. The heavens with its stars and the things upon the earth, the animals and plants

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our own body with its marvellous structure and the play of its powers: these all declare that God is wise and powerful.

Consider: 1. How does God show his wisdom (a) in the ruling of the world, (b) in the life of individuals? 2. How does God show his power?

22. *Why do we say that God is all-wise?*

We say that God is all-wise because he knows how to order all things so that his holy purposes may be fulfilled.

23. *Why do we say that God is all-powerful?*

We say that God is all-powerful because he can do all that he wills.

For My Life: God, who is all-wise and all-powerful is my father. How happy and carefree I should be!

Proverb: The glory of the heavens and the earth do show God's wisdom, love, and power.

God's Word: 'What diversity, Lord, in thy creatures! What wisdom has designed them all' (Psalms ciii, 24). 'In heaven and on earth, in the sea and in the deep waters beneath us, the Lord accomplishes his will' (Psalms cxxxiv, 6).

13. GOD HAS MERCY ON SINNERS

One day Jesus told the Pharisees a parable: 'There was a certain man who had two sons. And the younger of those said to his father, Father, give me that portion of the estate which falls to me. So he divided his property between them. The younger son used up his portion of the inheritance and found himself in deep want. Thereupon he went back to his father. But while he was still a long way off, his father saw him, and took pity on him; running up, he threw his arms around his neck, and kissed him. Then he said to his servant's 'bring out the best robe, and clothe him in it; put a ring on his hand, and shoes on his feet. Then bring out the calf that has been fattened and kill it; let us eat and make merry; for my son here was dead, and has come to life again; was lost and is found. (St Luke xv, 11-24.)

It is God's will that sinners be saved. 'As I am the living God, the sinner's death is none of my contriving! I would have him leave

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his sin, and live on.' (Ezechiel xxxiii, 11.) He sent his own Son into the world to 'search out and save what was lost'. (Luke xix, 10.)

God calls the sinner to do penance. He causes him to recognize his sin, and wakens within him the longing for the home of his heavenly Father.

God is patient with us weak men. For this reason he often gives sinners a long time to repent, and be sorry for their sins: God waits on the sinner, as the father does upon his lost son. God is patient.

When the sinner repents, God forgives him. He bends down to him with great love, and takes him to himself again as his own child. No human being is of so merciful a heart or can so generously forgive as our heavenly Father. The deepest sinners need not doubt him. God is merciful.

Consider: 1. How has God shown most clearly that he will to save sinners? 2. What does God do to bring sinners to repent? 3. What does God do when a man does repent of his sins?

24. Why do we say: God is compassionate?

We say that God is compassionate because he calls the sinner to penance and gladly forgives him when he repents.

25. Why do we say God is patient?

We say God is patient because he often gives the sinner a long time in which to turn to him.

For my Life: Because God is compassionate, I shall be compassionate too. Since God has had patience with me, I shall have patience with others.

God's Word: 'Bless the Lord, my soul, remembering all he has done for thee, how he pardons all thy sins, heals all thy mortal ills, rescues thy life from deadly peril, crowns thee with the blessing of his mercy . . . For his own worshippers the Lord has a fatherly pity.' (Psalm cii, 2-4, 13.) 'Crimson-dyed be your guilt, it shall turn snow-white.' (Isaias i, 18.) 'The Lord is not being dilatory over his promise, as some think; he is only giving you more time because his will is that all of you should obtain repentance, not that some should be lost.' (II Peter iii, 9.)

Tasks: 1. Look in the Bible for examples of God's compassion

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and patience. 2. What does Christ teach us in the parable of the unmerciful servant?

4. GOD IS LOVE

St John writes: What has revealed the love of God where we are concerned, is that he has sent his only-begotten Son into the world so that we might have life through him . . . God is love; he who dwells in love, dwells in God, and God in him. (1 John iv, 9 and 16.)

* * * *

God has loved us from eternity; he always loved us before we were able to love him. 'With unchanging love have I loved thee' (Jeremias xxxi, 3). He has made us because of his love, he has brought us to salvation, and made us his children. Out of love he warns, punishes and forgives. God is love.

Since God loves us, we ought also to love him. He wills that we should call him Father, and trust him with child-like confidence. We need not fear him as slaves would, but love him as children do.

God's love has often taken the saints by storm. They recognized that no one could satisfy their hearts' need save God alone. Therefore they wanted nothing so much as to love God ever more and more. God showed them in turn the ever greater riches of his love.

God longs to see each of us entirely united to him. He wills that we should come to him in heaven and live for ever in love of him.

Consider: 1. How has God shown us his love? 2. How should we return God's love? 3. What has God's love spurred the saints to do?

5. What does St John say about the love of God?

'God is love; he who dwells in love dwells in God, and God in him.'

For my life: Since God does everything out of love, I shall try to do everything out of love too.

God's Word: 'God so loved the world that he gave up his only-begotten son, so that those who believe in him may not perish, but have eternal life' (John iii, 16).

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DONALD H. BRIDGEHOUSE

7. GOD CARES FOR US

(I) FOR THE CATECHIST'S CONSIDERATION

The Lesson Itself

The Meaning of the Sacred History (Text, the first section).

WE follow in God's paths. After God has called us, and promised us the land (Matt. v, 5) he sees to it, as well, that we reach our goal. Just so did he look after his people, the Israelites, whom he had called out of Egypt. He led them through the Sea and the Desert, he saved them by the power of his strength from every danger; at the proper time he gave them bread from heaven, and water from the very rocks. 'Like a shepherd he tends them, gathers up the lambs and carries them in his bosom, helps the ewes in milk forward on their way' (Isaias xl, 11) (Cf. the passage in the Text, Ps. xxii).

The scene from the Old testament is rightly given a meaning in the New Covenant. That follows the primitive catechetical tradition, as we see in the Easter Vigil. In this lesson we are treating a theme very dear to our Lord, which he often expressed in word and example. 'Your heavenly Father has a care for you' (Matt. vi, 25 and following). God leads us by means of the *new Moses* into the everlasting home-country. He gives light to our hearts that we may find the way, and renews holiness within us, whenever we go off the road. He hides us under his wings from the dangers of the day, and the terror of the night (Cf. Ps. xc). 'He gave them bread out of Heaven to eat.' 'God's gift of bread comes down from heaven and gives life to the whole world, (John vi, 32-33) and the living water (John iv, 10) is the river of the spirit's grace which affords us refreshment from Heaven on the way.

Providence's Ordering of our Lives (paragraphs 1 and 2), God's care is in the first place directed to the coming of his Kingdom and to our everlasting salvation. As a mindful father, he has 'prepared his Kingdom for us from the foundation of the World' (Cf. Matt. xxv, 34). In his everlasting love he has made ready the

Marriage feast for us and for his Son (Cf. Matt. xxii, 4). That was taken up, in Lesson 3. Everything which the Father does for us now, great or small, is influenced by this purpose. The care God has for us, lively, tireless, jealous, is born of the joy of expectation which the Father has for the shining and eternal feast day of Eternity, is born from the desire of his heart to see the final homecoming of all his children. For this reason he is sometimes moved to give us a taste of the joys of heaven, even while we are still 'under-way'.

We must, at this point, correct the secularistic notion of Providence which is due in part to certain stories where God appears primarily as the saviour from trouble of the worldly sort. In God's view, our health, and our success in the world do not take the first place. That should be remarked in the use of the scenes from the Old Testament, as well.

On the other hand, we should not imagine that God's Providence is 'two-storied'. Everything that God has made is very good. Thus it is, that our Father gives us the things in this world, and in no anxious half-trustful way either, not calculating or begrudging them us, rather giving them with joy, freely, and in all their fullness. (Cf. Mark vi, 42ff; viii, 8ff; viii, 16ff.) At the same time he moves our hearts so that we may hold fast in the use of these things to the love of him, using them with thanksgiving, and so, through them, entering into more intimate contact with him. (Cf. I Tim. iv, 3; 'For my Life'.)

The relation to Lessons 10 and 11. The themes of Providence, Sin, Suffering, and Death will be treated, as they are in the Unified Catechism, first in a second paragraph (in Lessons 10 and 11). It is of the greatest importance to the picture (Tr: which the child is to form) of God that in this lesson the loving-kindness, the unlimited goodness, the single-mindedness of God are shown in all their fullness. In the Catechesis of lesson 7 an entirely clear and joyous picture of God's mindful care for us should be created. The belief in Providence should not, however, be made dependent upon a primarily theoretical or experimental solution of the problem of God's foresight. It must be grounded fully and entirely in the goodness and love of men which has been revealed to us in Christ (Titus iii, 4). On the other hand it should not overlook the countless

earthly good things which we have experienced, even in the times of our greatest trials on earth. Thus only can a belief arise which moves mountains.

God cares for all men (Paragraph 2)

It is an essential part of the Christian message that God's care extends to everyone. God is no tyrant who only looks after certain favourites, no 'managing director' whose interest extends only to the last employee of his firm. He is a father in the truest and deepest meaning of the word. His providence is the most real fatherly care. He looks upon all men as his own family, the world as his property, the history of the world as the field of his own action. The divine nature of his care for us appears precisely in the fact that it embraces the great as well as the smallest event, that it is powerful in the face of the great, and yet especially careful of the small and the unimportant, that it is concerned with individuals, and yet keeps the Whole in view. 'The great and the small has he created; his care is for both alike' (Wisdom vi, 7). 'Bold is her sweep from world's end to world's end and everywhere her gracious order manifests itself' (Wisdom viii, 1).

God cares for all creatures: he is good (Paragraph 4)

It is only in the last paragraph that God's care for the rest of creation is treated of. That is meaningful for the picture of God, and for that of the world: God's first care is for men: it does not look upon mankind as a speck of dust lost in the universe. God has ordered the rest of creation with his eye on man, the crown of all his work, and especially with a view to the Son of Man, the bridegroom of the marriage feast in heaven. But the reaches of his providence are so vast, and manifold, that we are continuously amazed at the goodness with which he cares for the most insignificant creature.

An essential point

Lesson 7 is extraordinarily important, not only for the picture of God, but for our relation to him. If the father cares for us, then we, his children, can entrust ourselves completely, everywhere and on all occasions to his care, and rest safely in his hand.

(For My Life) 'Do not fret then, asking, what are we to eat? or what are we to drink? or how shall we find clothing? It is for the

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neathen to busy themselves with such things; you have a Father in heaven who knows that you need them all' (Matt. vi, 31-32). Should that mean we are to sit about with our hands in our pockets? That would be to entirely mistake the meaning of God's care, the way he leads us, the way he teaches us. His action does not exclude ours, rather it consists precisely in making our action possible by freeing that action from the illusions and the narrowness of self-will. To leave oneself to God's care means to recognize that he alone can care for us, to live according to his lights, and to enter into his charge in an active way. Whoever lays his life in God's hands, becomes first in that moment, in that great creative hand, capable of living greatness for God's purposes and for his own salvation. He then enters the lists with all his powers 'for the kingdom of God and his Justice', and at the same time becomes royally free in his contact with the things on this earth. His will, his wishes and thoughts, his deeds, are stamped with the order God has before his eyes in his vision of the world; first in place is the Kingdom, afterwards everything else; first our salvation in eternity, then our well-being on earth. The Christian sows and reaps, works and earns his bread as St Paul himself did and admonished us to do (I Thess. ii, 9; iv, 11; II Thess. iii, 10); but he has become inwardly free from the burden of work, from the anxiety of that care which is expressed in the questions of Matt. vi, 31, free from the 'care of the world and the burden of riches' (Mark iv, 19; Cf. Luke xxi, 34).

A look at the Child

It is in the nature of a child to feel its deepest ease in the care of its parents. It rests in the arms of its mother as it once did in her womb. The child experiences day and night, in sickness and health, how it lives from the tireless love of its parents. In the care of its parents it experiences at the same time from the very earliest years the care of its father in heaven to whom the parents have entrusted it in baptism, and to whose loving care their faith, their word, their bearing and their common prayer gives constant witness. In this atmosphere of deep ease the child gains the feeling of trust, security and courage.

The crisis of our time, as we all know, has not made a halt at this holy threshold. Shaken faith and weakened love, loss of the

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outward and the inner home, the threat of real or imagined dangers overshadows the earliest period in the lives of to-day's children. The shocks of the war and post-war era have left behind them deep traces in the souls of children. Especially is it true that the usual picture of the 'dear God' who denies nothing to his children has simply not stood up to the experiences of our time. In a recent enquiry, it was found that threequarters of all young people admit to fear as their most powerful personal experience. Nor will the inner defencelessness and fear of life find compensation by an offer of outward goods. The primitive need for protection in a deep-felt care remains unsatisfied, and thereby the child's courage in the face of life is endangered. Here is the moment at which the message of our Lord (Catechesis) must enter in and rebuild the foundation of life which the early disappointments have shaken. The point of the present lesson is therefore of the greatest importance for both the human and the religious development of the child. God's providence must become a central theme of our Catechesis, which will receive new light from every fresh consideration of God's great deeds toward mankind.

FOR THE CATECHIST'S CONSIDERATION AND MEDITATION

Jesus is always aware of the Father's heart-felt care; 'No sparrow falls from a roof'. How aware am I of God's care?

If every good comes from God, then I ought to regard every good thing as his personal gift to me. This attitude leads to a continuous contact with God, and a nearness to him even in the midst of the most ordinary dealings. To realise and deepen this relationship is one of the principal charges of Christian life.

Where the belief in God's fatherly care exists, there is security in that care as well. What must be met with in life, what the years bring, can be regarded as tasks set for us by God. Plans are not one's own, made without regard to God; rather one begins to learn to look in the directions in which God is leading, and to follow along his ways. Life is no longer a matter alone for human prudence whose governance is dependent only on the realities of experience, but rather in these realities we learn to recognize God at work, and to find our place in the works he is accomplishing. Do I enter into God's plans with the clarity of faith and trust?

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Do I consider that God orders outward happenings as well as my thoughts, feelings, and decisions when I make myself open to him? Is my life a life lived *with* God?

When one really believes, then prayer is not 'please do that!' but, 'do not allow your holy plans to be frustrated by our human blindness and sinfulness'.

THE PICTURE

God leads us. We need only to stretch out our hand to the Father as a child does, and he will lead us out of the dark places of life. We must entrust ourselves to his guidance nonetheless when we do not understand the sense of the way in which he is leading us.

Divisions of the Lesson content

A single Catechesis. If there is little time, the lessons on God's omnipresence and omniscience may be done in conjunction with his one. (See the Shorter Catechism, page 91.)

PURPOSE

Belief on God as guide and the one who cares for us: thankful trust in his providence and loving-kindness.

2) THE CATECHESIS

Preparatory Tasks

(The first two exercises from the Accompanying text.)

Point of departure and Purpose

1. The relationship. We have heard how God spoke to the Israelites. Now we are to consider how he kept his word and led the Israelites out of Egypt. That should show how God leads and cares for us.

2. 'The Greatest Wish.' Take a piece of paper. Imagine that our Lord has said to you after Holy Communion, 'make a wish and I shall certainly fulfil it. Wish what is most important to you.' What would you wish for? Write it down. (The majority of children will write: that I come to heaven.) Afterwards: yes, that is the most important thing in life, that we finally should come to God. Therefore he leads us and cares for us so that we shall reach this goal. That is what we are to talk about to-day.

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3. FATE (For the 7th and 8th school years). When someone has an extraordinary experience good or bad, many people say 'that's fate'. What does that mean? Is fate a thing? Is it blind? The word comes from *schicken* = to send. Hence it must come from God who sends everything. We are discussing to-day how God sends everything, how God cares for us.

PRESENTATION

The catechist tells or acts out with the children in the form of a scene the history of the Departure from Egypt. The Egyptian plagues; the death of the first-born; then the Exodus. God himself leads, made visible in the pillar of the cloud. The people are terrified as the news of the approaching Egyptians is brought. But God commands Moses, 'stretch out thy hand over the sea . . .' He leads his people safely through the sea and lets the rain-clouds break over the enemy. Each day he sets out the way that is to be followed, and the pause to be made on the march. He looks after food and drink. He keeps the Journey's end always before their eyes: the land he has promised. (The presentation should awaken enthusiasm: so strong and good is our Father!)

1. GOD HAS PREPARED FOR US THE HOME-COUNTRY IN HEAVEN

It is a thousand times lovelier than the promised land; 'the kingdom which has been prepared for you since the foundation of the world'. (Matt xxv, 34: see Lesson 3.) There is our Father, and our Father's house. 'No eye has seen what God has prepared for those who love him.'

2. GOD CARES FOR US ON OUR WAY TO THE HEAVENLY COUNTRY (Paragraph 1)

The following presentation should not be content with technical completeness and passable understanding. It should give the child a lively, religious picture of God's guidance through grace. These points can be summarised step by step in tabular form: God gives us a leader who is better than Moses — Christ. God frees us from

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slavery — the bondage of sin; he enlightens us not with the brightness of the pillar of fire but with an inner light — the Holy Spirit. He protects us from our enemy — evil men, temptations, the Devil (he has also led us through a sea which has saved us from our evil enemy — Baptism). He gives us Bread from Heaven too — Holy Communion. He refreshes our souls with living waters — his grace. Thus God cares for us and leads us to our heavenly home-country.

Thus, in tabular form: God cares for us

1. God promises the Israelites the <i>Land of Praise</i> .	God prepares for us the <i>heavenly</i> home-country.
2. God makes Moses the leader.	God gives us Christ as our leader.
3. God delivers them from slavery.	God delivers us from the slavery to sin.
4. God enlightens them with the glory cloud.	God enlightens us through the Holy Spirit.
5. God protects them from the Egyptians.	God protects us from our evil enemy.
6. God leads them through the Red Sea.	God leads us through the waters of Baptism.
7. God feeds them with manna.	God feeds us with bread of Heaven.
8. God refreshes them with waters from the rocks.	God refreshes us with his grace.
9. God leads them into the promised land.	God leads us into the heavenly country.

3. GOD GIVES US THE THINGS OF THIS WORLD (Paragraph 3)

The things on this earth come from God's fatherly hand, as well. Think on all that we received each day: light, air, food, drink, clothing, the sweet fruits in summer, the snows of winter, music, the streaming rains. Our body is an especial gift — eyes, ears, hands, feet; the power to run and jump . . . why does God give us all this? It is all kit for our journey to our heavenly home-country. He gives us these things in abundance, because he loves us.

4. GOD'S PROVIDENCE (Paragraph 3)

Of themselves God's gifts are beautiful; but the most wonderful thing of all is the way in which he orders the mall together to work for our salvation. God holds human life in his hand: the people you meet, the flowers you see, the sun that shines on you, your own body, your very thoughts. We often say, how lucky! In reality God has ordered it that way (Examples from life are given in supplementary material, 2). God has thought out beforehand the smallest details of your life. On all occasions he is thinking of us and caring for us. It is not his way to lead us with continual miracles, but in a quiet, unseen way. The more you allow yourself to be led by him, the more marvellously you will feel his guidance.

We would reason: If God so orders a thing that it works well for one person, then it is not going to be the ideal for someone else. That is the way of human reasoning. God cares for you as if you alone were in question; and for each other person as if he were the only one in question; and at the same time he cares for everyone together. (The quotation from Augustine, Paragraph 3.)

A mystery of God's wisdom which is not to be grasped. How is it possible? God sees all. He can move everything, and order each thing in conjunction with the whole. He has foresight and foreordination, that is why we call God's care for us his Providence (Drive the point home!)

Comparisons: God's plan is like a beautiful tapestry. From our point of vantage we of course see only the course of the different coloured threads and the points where they meet; it is only at close inspection that we see how the whole is woven together. God's plan is like a stained-glass window. From the outside it seems dark and disorderly with its criss-crossed lead stripping and uneven glass pieces. From the inside of the church it is first revealed as a marvellous and lightsome picture; one sees then that everything has its place in the artistic whole.

5. GOD CARES FOR THE OTHER CREATURES TOO (Paragraph 4)

God is good to the animals and the growing things too. God cares not only that they serve him, but for these creatures themselves; he has created them lovingly, and loves them. A worm and

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a spider are not too insignificant to benefit from his care. (Examples from the previous lesson.)

They all receive from God their sustenance, and may serve his greatest purposes. God shows them countless acts of goodness. ('Birds of the heavens', 'lilies of the field.')

Resumé and Revision (Tr: Einprägung, lit., hammering in).

God cares for us men, for individuals, for all, for all his creatures. God's deeds of goodness towards us are countless. God is good.

Application

1. Thanks and Joy.
2. To go through life hand in hand with God (refer to the picture in the catechism).
3. 'Praise God.' The supplementary text. The hymn should be said aloud and sung at the end.

For the Copybook

Drawing: The road out of Egypt (Pyramids, the Nile, the Pillar of the Cloud, Tents, the Red Sea, Manna, Water from the Rocks.)

Work at Home

Exercises 3 through 6 (supplementary text), distributed among the class.

Further Material

I. The spider's web in the crack in the wall.

St Felix of Nola, in Italy (†310 A.D.) was being pursued by his enemies; they wanted to kill him. So he ran and hid in the broken space in a ruined wall. A spider came and spun a web over the entrance to this space, so that when St Felix's persecutors came running after him, they saw the web, and went on without investigating. They never thought to look where they saw a spider's web had been spun. Here God uses a tiny creature to answer the prayer of a Christian, and fulfil his own plans. 'Where God's help is, a spider's web will become a wall; where God's help is lacking, a wall shall have the value of a spider's web.'

2. *The glow-worm and the Account-book.*

A poor widow must pay a great debt which her dead husband had recently contracted. In vain did she look for the account-book in which her husband had noted his payments, and the receipts against this debt. On the day before the matter was to be brought to court — it was in the heat of July — the woman and her children were praying for help. A tiny glow-worm flew through the window and down behind a cupboard. The small child had to see more of the glow-worm; so the mother, to satisfy it, moved the cupboard a bit to the side, where upon the long-sought for account-book fell to the floor.

3. *The Sheep and the Bird.*

A child once noticed how a sheep's wool was torn on a thorn bush. In its wonderment the child asked its father to cut down the thorn bush. Then the father told the child to sit down for a bit and watch the birds whose nest was nearby. It wasn't long before the birds came down and took that bit of wool for their nest. Then the father said, 'Do you see now how that wool has found its use? The sheep could well afford that small loss. Shall I still cut down the thorn bush?' And the child took back its wish.

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Good-natured, calm and firm: those are the three marks of the Catechist.

NOTE.—The 248 formal questions and answers of the German Catechism have been translated into English and printed as a 24 page Supplement to the April issue of *The Sower* (Lower Gornal Dudley, Worcs), obtainable separately 1/- post free.

THE INSTRUCTION OF ADULTS

by

DOM SEBASTIAN MOORE

CHRIST said to Nicodemus: 'If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?' (John iii, 12.) The principle here implied is surely the golden rule for instructing adults in the Faith. A true inwardness to human life is indispensable to a proper understanding of the Faith, and it is this inwardness that distinguishes the adult from the child. It is to this insight that Christian instruction must be addressed, the instructor humbly supposing its presence in his pupil, gently reducing it in him if it is confused and largely unconscious, or surprising him with its relevance if it exists in him or her in a more mature state. When he reminds himself, 'I am addressing an adult', he should not mean by this, 'here is someone capable of understanding the more advanced concepts of the Faith, as he would perhaps be up to the Differential Calculus or the Square Root of Minus One'—as though it were in that sense that the mysteries of the Faith are beyond our understanding—but rather: 'here is someone who has grown up to the humanity to which the Son of God has descended, who has arrived at the place of meeting between Christ and the human race'. The place of meeting is where man is fully himself, where men and women communicate in a language as old as humanity, that most intimate language which is adapted not so much for the exchange of information as for the exchange of life, which is characterized as much by what is left unsaid as by what is said, which can afford to leave much to be understood on the knowledge that the hearer of our words is a man like ourselves. The meeting which takes place there between the Son of God and humanity is the substance and whole of Catholic truth; the statement of this truth is a mysterious but delicate extension of this primal human language. The language has a special aptitude for this extension: for even at the natural level it enshrines a mystery, and

a mystery is an open not a closed reality. It is in this extension, and here alone, that the transcendence of the Christian Mystery is realized: a mysterious enlargement of what is most familiar and intimate in ourselves. There is nothing professional, nothing clerical about the Christian Mystery: and a vestige of clericalism can easily remain in catechetics after that estranging evil has been removed from the human relations between priest and people.

What is this language which we return to 'when all is said and done': which we return to with relief because, here at last, explanation is not necessary? Its theme is love and, unlike what we might call a secondary language, it is very close to its theme, and contains rather as a sacramental formula contains the reality signified. A language expresses a union of mind and matter, but the union which this language assumes is not by convention—the agreement to use this material reality as symbol for that mental state—but is the God-fashioned union of spirit and flesh in sexual love. Hence its intimacy to its theme.

There is a very striking passage in E. M. Forster's novel *A Room with a View*. The old man is trying to persuade Lucy to confess and follow the true inclination of her heart, which is toward his son. This is her only alternative to 'muddle, the worst evil in the world', the sin and punishment of 'those walk in darkness'. His final desperate entreaty for truth in the heart takes, significantly, the form:

'I only wish poets would say this, too: that love is of the body—not the body, but of the body. Ah! the misery that would be saved if we confessed that! Ah for a little directness to liberate the soul! Your soul, dear Lucy! I hate the word now, because of all the carping with which superstition has wrapped it round. But we have souls. I cannot say how they came nor whither they go, but we have them and I see you ruining yours. I cannot bear it. It is again the darkness creeping in; it is hell.' (p. 248.)

What is significant is that the appeal for the directness in which the soul is freed is an appeal to the body. Why have the poets failed us here? Because the experience of love is an experience of self-transcendence, and self-transcendence has led us, ever since Plato, to stretch the language of love beyond the primary language separating love from the body, giving it a technical flavour. And

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this 'liberation' of love has tended to become the way from earth to heaven, superimposed on the way of the Gospel, using the texts which seem to favour it and subjecting certain other texts to obscurity or, worse, to complicated explanation. Is the sense of self-transcendence, then, a false fire? No, but its promise is a quieter, gentler thing than we suppose. It is still in the body. It does not demand, indeed it is lost in, a new language. It gives a sense of further meaning in the old, the only language. This is the only way into the Christian Mystery, whose is the only real transcendence.

The Old Testament keeps us firmly within the old language. Love there is social, the bond of family, tribe and race, and God's love is not eros, the restless heart of the cosmos, but the coping-stone of the House of Israel. This fact should prompt us to penetrate more deeply into the real, as opposed to the transposed, language of love in our attempt to understand the consummation of the Promise.

Old Emerson's outburst, understood in its context, is a classic example of the primary language. Love, seeking to understand itself, seeking its point of lucidity and rest, its true and direct word, finds it in a new consciousness of the body. In love, a man knows himself in the body. In all other activities our point of reference is another, more superficial self, restless and adaptable, which we are conscious *of* rather than conscious *in*. In love this *ego-ism* disappears as we know our self in its original being, rooted by God in the body. It is only in the body that we can *give* ourselves because it is in the body that we are 'given', in the sense that primary realities are, for the philosopher, 'given'. The statement 'my beloved is mine and I his' contains the statement 'I am my body'. Here we are in the region of the irrevocable, the metaphysical, the pact. 'It was for such moments', says Emerson, 'that the world was made.'

Here surely is the context for understanding the institution of the Eucharist, and for understanding it as the whole statement of Christ's being and intention. The drama in the Upper Room is unique and mysterious. Yet it has the lucidity of our act of love, made more lucid in Christ's gesture. The lover finds himself in his body and gives himself there. Christ takes his body in his hands and gives it over to men in the nuptial pact which is the heart of Christianity. Nothing that we can subsequently say about the

Faith can add substantially to the understanding that man the lover can have of this gesture of Christ the lover, and nothing can detract from its simplicity. I remember being surprised and then convinced by Westcott's statement that the words of institution were, of all the sayings in the gospels, the most characteristic of Christ. Some how one had explored every meaning in those words except just that.

It must be stressed that the understanding of the Faith that is aimed at in this plan for instruction depends in the first place on a deepening of our inwardness to human life. It does not suffice to state baldly the nuptial implications of the Eucharist. Indeed it is positively misleading. For until this deepening has been achieved 'marriage' will have too limited a meaning, and the Eucharist will be narrowed and distorted in consequence. The point is, that although marriage is only one state of life, into which it is not incumbent on man to enter for the achievement of full manhood, it is also a metaphysical reality, the experience of 'what God has joined together', a formula which covers both the joining of man and wife and the joining of flesh and spirit, as Gustave Thibon has so finely shown in his book *What God has Joined Together*. So that man, if he is to be fully man, must participate somehow in marriage. He must recognize in *The Song of Songs* his primary, native language. This extension of marriage does not make for vagueness. On the contrary, it is the proper fruit of marriage most intimately experienced. For what is experienced there is simply the human, the final precision of humanity. What is forged there is a language which man must recognize as specially his own. As it is to marriage that a man owes his existence, so it is to marriage that he owes his understanding of that existence, his language. Marriage is the inclusive human mystery. And thus the use, implicit or explicit, of the idea of marriage in the expression of the Christian Mystery is not the use of a human reality as *symbol* of a divine, but is the statement of that divine penetration into the *whole* of human life which is the Incarnation.

Can we not, on these lines, cut through the debate as to St Paul's meaning in Ephesians (v, 31-3)?

'He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes it and cherishes it, as Christ does the

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Church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a great mystery, and I take it to mean Christ and the Church'.

The words of Genesis give the essence of marriage and so describe the whole human condition: they deduce from marriage the law of growth which every man must follow. And so of course they find their full meaning in the new human condition which is the burden of the Gospel: the marriage of Christ and his Church. Much has been written on the meaning of Christian marriage. At one extreme, there are those who want to make of marriage a symbol of divine love, and they are opposed by realists who insist that marriage has its reality in itself, not in being a symbol of anything. Both parties to the debate are looking *at* marriage, and so the debate is sterile. We need the deeper, simpler knowledge of what it is to be man: *there* is the meaning of marriage, and there is the point of insertion of the Christian Mystery. Christ opens out and completes a human existence destined in itself, through the Fall, to be closed and incomplete. It is in the union of man and woman that this existence *approaches* its unobtainable completion. So that as man is completed relatively by woman and woman by man, Man is completed absolutely by Christ. Thus the Incarnation, and consequent formation of the Church, is experienced as the supreme nuptial mystery. The instructor, then, must be addressing himself, at least implicitly, to that most intimate human experience, the experience of growth as the individual consciousness stretches itself down into the body and out into the completing body, 'bone of my bone and flesh of my flesh'. In order to understand the saving action of Christ, we must find in ourselves the life that he has saved.

Like the Eucharist, the doctrine of the Mystical Body becomes simpler and more powerful when we 'insert' it into the human mystery, and bring to it the language of that mystery. That *is* its language in fact. How often one gets the impression, from books on this doctrine and from commentaries on St Paul's exposition of it, that it is an idea we have to *think* ourselves into. And, as with Christian Marriage, we meet a debate between a realistic and a merely moral interpretation. The debate is sterile, and for the same

reason. The human body is something *thought of*, not *lived in*. But when love has brought us into unity with our body, we know it as extended into the body of the beloved. The expression 'two in one flesh' refers not simply to copulation but to a felt potency in the body of each for the body of the other, a potency that is known, intuitively, to be the final meaning of 'my body'. Adam's lyrical greeting of the new-formed Eve expresses not only the revelation of the manner of her formation, but also man's experience, his joy of completion, of becoming at last plain to himself. The meaning of our body is in this extension and completion. The adolescent is puzzled by his body because this meaning is still partially withheld from him. That is why he is liable to be 'bogged' by the doctrine of the Mystical Body. It seems to him at once too concrete and too abstract, because he has not found in his life what God has joined together. If many adults feel the same difficulty with the doctrine, this may well be because the doctrine has not been addressed to them as adults. More often than not the adult's awareness of the body as the place of love is timid, furtive, tending to go underground. Which it will do if the instructor is not alive to it or, on the contrary, is too boisterously earthy. The disturbing cleavage which exists between the wisdom of the married and the theology of the clergy affects not only the treatment of 'marriage problems' but instruction in dogma itself. I use the word 'wisdom' here not to extoll the married above the clergy (all such polemics miss the point) but to describe a mode of knowledge, often barely conscious, as old as mankind, which is implicit in the married state and is realized there even when rebelled against. Modern scholarship has pointed up the difference between St Paul's hebraic way of envisaging the body, and our modern western way, and the rediscovery of the older way is indispensable for the theologian. But the change has taken place in the philosophical rather than in the domestic world, where the realities of life exert a more constant pressure. The theologian who has found his way into St Paul's mind, where the modern antithesis of flesh and spirit has no place, may well be surprised by the familiarity, to the layman, of his hardly won insight.

Instruction that is a real communication between priest and layman can lead to that intimacy to the flesh of Christ which is

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the heart of St Paul's teaching. To love a person simply, to know him in the flesh, is to know him as a mystery — a dark mystery. The woman in Lawrence's *The Man who Died* says at last, 'you have not even a name. You are Osiris.'

The mystery of Christ is utterly different, yet the very contrast is part of our appreciation of it. Christ reveals it when, in the seventeenth chapter of St John's gospel, he turns, from the men to whom he has given his body, to the Father whose glory he wholly serves and wholly shows in himself. Behind the lucid person of the Son is an awful dark tenderness, the Father from whom he eternally derives. We are familiar with the idea of God as our father. Christ, in teaching it to us, knew that it corresponded with our natural desire for a father in heaven whose care would enclose not only our childhood but our whole life in a pitiless world. But the person of the Father that emerges in this Prayer contrasts sharply with this natural image. He is the Father whose Son Christ is, and the glory he gives him returns in equal measure to the Son: not the protective image which man puts between himself and the world: indeed he, the true Son, will be abandoned to the darkness of the Cross — that fact provides the darkness of a divine *chiaroscuro*. This then is the deepest mystery of Christ, a mystery of divine Sonship in which the Person of the Father is shown forth, a mystery of generation in all its austere clarity whose highest expression in art is the Byzantine apse. A mystery of generation, and then a mystery of love — and here the clarity is contrasted with subtlety, for the love between Father and Son is a fragrance, a breath, a spirit. Perhaps the most mature human experience is that of the ethos generated by the love of two persons, almost tangible to others who come within its orbit. Christ promises to us this experience of the love he here addresses to the Father, and it is to be our taste of God. Thus the mystery of Christ is revealed, in its clarity and subtlety, its classic strength and spreading warmth, as the mystery of Father, Son and Spirit. Now we can trace the full line of development from human inwardness to participation in the Trinity. We encounter *our* mystery, the mystery of love, in the body. We learn the extension of that mystery in the Body of Christ. Finally, we come to the divine life which breathes upon that union, the Spirit of Christ. As perfect love in the body liberates the soul

in that love, so union with the Body of Christ is inbreathed with the Spirit of Christ. The Spirit, not merely the soul, of Christ, for the divine love that seals this union is God in person, the Spirit that is the fullness of the Trinity. The spirit that breathes in human love, for all that it beatifies, looks to an end beyond itself, the building up of the human family. The Spirit that is in the Body of Christ is the final bliss. In human life generation is the fruit of love; in the life of the Trinity love is the fruit of generation. To this life of unbounded energy and unexpended love, our life is joined.

Shown in this way as emerging from the mystery of Christ, the mystery of the Trinity is seen in its own light: the Persons not only in their distinctness whereby the one is not the other, but in their distinction, the awfulness of the Father, the clarity of the Son, the subtlety of the Spirit. Yet the very thing that makes for this distinction is the derivation of Son from Father and of Spirit from their love, which derivation is the principle of their unity. We can surely be led into this mystery through the Body of Christ, understood in its deep correspondence with our human condition. An instruction thus grounded can be theologically ambitious — it can show, and make much of, the difference between the two trinitarian processions. We shall at last be spared the anomaly of an initiation which ends at the brink of a teasing theological puzzle. There is only one point at which the mystery of Christ will fan out into the mystery of the Persons, and that is the point where we are fully man and Christ is our spouse giving to us his body. If we will learn earthly things, he can show us heavenly things.

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Histoire de la tolérance au siècle de la réforme by Joseph Lecler, S.J. 2 Vols. Pp. 403 and 459 (Paris, Aubier, 1955).

It seems highly probable that the general laws which govern the growth of a man are also the laws which govern the growth of Christ's Mystical Body. The answers to how a man can mature and thus strengthen his true nature and protect himself from those forces which tend to make him less a man, are, *mutatis mutandis*, the answers to the questions inevitably raised regarding the integrity and growth of the Church. Because the Church of Christ is the unique, divine affirmation of the one Religion of mankind, the supernatural society of which all human beings are potentially members, it is obvious that tension will exist between it and the various social elements which are confined to the realm of particularization and secularity. In a sense this tension is indigenous to the very life of this divine society and in so far as Christian charity is operative, in so far as it exploits and transforms the good inherent in that tension, growth will be a dominant characteristic of the Church. While the Church can never belie itself and its mission, while there are times when it must protect its subjects from the disuniting elements in human factions, 'it must never', as our author points out, 'seek to grow by overriding the law of charity'. Since this Catholic society is composed of men who are capable of immature action, it is obvious that the pages of history must record incidents of imprudent, even vicious human conduct. But history also makes clear that a charity which is not grounded in truth and integrity is false, is weakness, and so the Catholic is always confronted with the necessity of harmonizing the requirements of charity with those of integrity — thus the problem of tolerance.

Father Lecler has written a monumental history of the chartered acts of intolerance (and hence of the notion of toleration) in the sixteenth century. It is not surprising that he should concentrate on the century of the Reformation in order to bring into focus the real nature of the difficulties, for it was during those unenlightened years that a solution to the problem became imperative and thus began to emerge. And he wisely pursues his study on into the seventeenth century when the controversy was brought into the open in this country under the early Stuarts. Unfortunately, nothing is said here about the contribution made by the Quakers. One also wishes he had said more about the conditions in Spain as well as those which confronted the settlers in the New World, but he was no doubt wise in centring his attention on the agonizing situations which arose in the Empire and in France, for it was in these two areas that the idea of religious toleration first became evident.

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Particularly illuminating is his section on Poland which became the great asylum for heretics and, though this fortunate condition resulted from the threats of the nobles against their kings rather than from any positive concept of religious tolerance, it nevertheless, by the very fact of its existence, urged the other domains and the Church itself to work out a solution.

The failure of the medieval theologians to face up to the question of the human conscience, the prevailing adherence to the ideal of Christendom as one which overruled the significance of Catholicism, the existing concept of Roman Law, the rise of the nation-state — these and similar factors made an age of intolerance more or less inevitable. At long last Christians were obliged to recognize the inescapable fact of differences in faith and conscience, as well as the bitter fact that harm done by repression is almost invariably far greater than any harm which may result from tolerance. It was through the lessons learned by this experience that a partial solution began to emerge in the latter part of the sixteenth century — the formal recognition that man can hold 'heretical' views while remaining in good faith.

These are the main generalizations which Father Lecler manages to uncover in his examination of the Reform century. His interpretation of the so-called historical evidence is naturally determined by his own theological convictions and anyone familiar with his views (there are also indications of them in the initial and final sections of the book) will not fail to regard them as courageously forthright and wise. That they are more than ever relevant in our time is an opinion no thinking Catholic will doubt; though some advance has been made towards working out a solution to the problem of toleration, there remains much that must be done, especially in regard to the doctrine of the 'invisible Church', the minority and educational enigmas, the questions raised by the new and oncoming political and military powers, the Protestant oecumenical movement and the increased appreciation of Jewish and non-Christian traditions. Merely sitting around a conference table in order to hash out some compromise is obviously little more than another way of shelving the problem. The humanists of the sixteenth century discovered as much, as Father Lecler indicates. The answer is more likely to be found in the realm of *living* theology where it may be learned that the good which is to be exploited in the perennial tension existing between Christ's supernatural society and the purely materialistic forces at work in collective mankind, belongs to the order of charity; it is beyond the reach of conservative, cautious reason. Simply to acknowledge the existence of erroneous doctrine is not enough. Christians must personally realize that injury to conscience is a greater evil than any untruth which may be taught, and that what may appear as erring on the side of charity may well be the very means by which man — and hence the Church — may grow into greater maturity.

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If Father Lecler's excellent study of the slow and arduous development of the idea of toleration in the sixteenth century renders a valuable service, it is precisely because it obliges us to think more fearlessly about the general problem. Indeed, this work is an encouraging example of how the study of history should be approached. He writes as one who is clear in his own mind about what the real Christian principles are and, though never unaware of the personal factors existing behind the data of history, he presents the available evidence in terms of a religious problem which must be faced and answered in the light of the situation in which man finds himself to-day.

DOM PLACID KELLEY

Gnosis und spätantiker Geist by Hans Jonas. Teil I. Die mythologische Gnosis; Teil II, 1. Von der Mythologie zur mystischen Philosophie (Vandenhoeck and Ruprecht, Göttingen, 1954) 375, 223 pp.

THE first part of Dr Jonas's work appeared in the 'thirties. This is an unpropitious time for the reprinting of such a book. Since it was written, the study of gnosticism has been put on a radically new footing by the discovery of the Coptic writings at Nag Hammadi in 1946, some of which are already available for study, and the rest of which, there are some grounds to hope, may also be available before long. The publishers, however, have taken the opportunity of bringing out a reprint of Dr Jonas's work together with the hitherto unpublished second part, which, likewise, had been completed and left in the publishers' hands before the author's exile from Germany in 1933. The long and moving apology in which Dr Jonas recounts the story of its publication must help to reconcile us to the untimely appearance of the work and the shortcomings which the new situation into which it has been launched inevitably brings to light.

At the same time, recourse to the newly discovered evidence enforces criticisms of this study which could, and in fact have been made before the Nag Hammadi texts were known. Jonas's method in his first volume is to take individual mythologems to be found in gnostic writings, bring them together under one heading isolated from the particular systems in which they occur, and to study them and relate them to each other in this generalized form. In his attempt to display the intellectual orientation towards the world and the emotional response which they express, he has recourse to existentialist language with which the writings of Heidegger have since made us familiar. There is, beyond doubt, a great deal of truth in the picture which emerges: it is that of a revolt against the organized and structured *kosmos* of the classical Greek temper by men in search of a *modus vivendi* in a world grown less 'homely', where God, like themselves, was a stranger. The trouble is that Jonas's treatment of his material inevitably tends to transform whatever comes

within its scope into evidence to support such a picture. Even if, within limits, the picture is a true one, it blurs the differences between the manifold variety of sources which would generally be acknowledged as being, in some sense, 'gnostic'. And if there is one thing which more recent work has established, it is the need for discrimination among these sources.

But Dr Jonas's zeal is not content with bringing Valentinians and Basilideans, Manicheans and Mandaeans and all the rest of them to a common denominator. In the second part of his work (the final instalment of which, to be devoted to Plotinus and neo-Platonism, is still to be published) he casts his net yet wider: Philo, Origen, Plotinus are all made to supply — more precisely, to be — grist to his mill. The great second century mythological systems of gnosis, like the Valentinian and the Basilidean, he holds, are the perfect unfolding of all that was latent in the movement. Within their genus they could not be surpassed. There could only be the falling away we see in the later post-Valentinian forms of Coptic gnostic literature, with its proliferation of increasingly disembodied mythological figures. The true line of succession, we are told, runs not to these systems, but to a 'philosophical-mystical gnosis', to be found in thinkers like Origen and above all in the neo-Platonists. Mythological gnosis, the first stage of the movement according to this account, exhausted itself in the realization that to seek redemption through magic, sacrament, form of life or ritual was ultimately not in accord with its inmost nature: redemption can be had through gnosis alone. The myth had supplied the gnostic initiate with an account of his origin, situation and destiny; it told him of the spiritual world to which he really belonged by right, and accustomed him imaginatively to live in that world. But the figures of the myth, Dr Jonas holds, were inadequate to carry this burden: they could not give the gnostic the means of fulfilling his destiny. This is why mythological gnosis contained within itself the seeds of its decay. The force behind it had not been spent; but to be true to its own nature, gnosis had to raise itself to a philosophical-mystical level. Only here could redemption really be found in knowledge alone. Accordingly, in neo-Platonism Jonas sees the final outcome of a 'demythicised' (*entmythisiert*) gnosis.

The word 'gnosis' is no more immune than any other to being used in whatever way one wishes. But when used in this fashion, it ceases to be a valuable word, if our concern is with history. Perhaps some day, when Dr Jonas has completed his pan-gnostic *tour-de-force* with the volume on Plotinus, he will return to tell us more, for instance, about the affinities which are beginning to emerge between Valentinian gnosis and earlier Jewish heterodoxy — a subject on which he must be well qualified to teach us a great deal.

R. A. MARKUS

REVIEWS OF BOOKS

Secours de la Grâce et Secours de la Médecine by Jean-Pierre Schaller. Pp. 396 (Desclée de Brouwer, 1955).

IT is conventional and not incorrect for us to think of ourselves as composed of two parts, body and soul, the one derived from our parents by the power of God, the other emanating directly from God. The theme of this book is that this union is not a simple addition of parts, but is a close integration, so that what effects the one must of necessity also affect the other. Thus grace, which is a gift of God, benefits not only the soul but the whole man. The Fathers of the Church, as is profusely illustrated by quotation, spoke of grace as a remedy akin to physic, ameliorating the condition of the whole person. Grace brings gifts which are of the supernatural order. There are in addition natural virtues which may be acquired by man as a result of patient practice and persevering effort. But though the supernatural and natural virtues are distinct they are not to be unduly separated, for natural virtue overcomes obstacles and paves the way for the development of supernatural virtue. Likewise, supernatural virtue seizes the opportunity to expand through the natural channels which have been previously developed, and elevates the value of the natural virtue or good habit by giving it a higher purpose. Self denial practised in order to strengthen control over oneself becomes of greater value when its ultimate aim is the better service of God.

The mutual help which soul and body give to one another clearly brings together the priest and the doctor. The work of the priest affects the body as well as the soul and that of the doctor the soul as well as the body. This unity of aim is developed at length in the book with reference to the liturgy, the Sacraments, prayer, psychiatry, endocrinology and psychosurgery. Examples are given of how the priest cannot ignore the doctor and the science of medicine, nor can the doctor who desires to do his utmost for his patients forget the priest and the science of theology.

The book is concerned mostly with principles which it expounds clearly and well. It would perhaps find more readers among parochial clergy and doctors in practice had there been more illustrations of the application of these principles to practical problems.

JOHN MARSHALL

Our Time is Now by Mary O'Leary. Introduction by Archbishop T. D. Roberts, S.J. Pp. viii + 120 (Burns Oates) 9s. 6d.

DR MARY O'LEARY has given us a book which she was well qualified to write. Its sub-title is 'A Study of some Modern Congregations and Secular Institutes' and it combines very happily the author's own experience of and enthusiasm for her subject with a great deal of useful information about it, both canonical and actual. Dr O'Leary showed herself a distinguished writer in her *Education with a Tradition*. She brings the same qualities of felicitous expression, accuracy and sobriety to a subject about which most English Catholics still know very little. The book is extremely compact and many passages would bear quotation, but it is

impossible by quotation to reproduce the very well balanced picture which continually re-emerges. The author shows the secular institutes to be something radically fresh, providing a definitely new type of religious life, with a spirit which, in its sympathy for the life of the world to-day, is again simply something new. But she places this with skill in the historical life of the Church and shows how, at its deepest, it is only a new expression of its divine life, and how its essential qualities were in past ages to be seen in the origins of the Benedictine monasteries, or of the Friars, or of the Society of Jesus.

Anyone who wishes to live a life based on the three vows, but wishes not to be a monk or a nun, should read this book; no doubt there are many egocentrics who put themselves in this reassuring category! But they will probably find themselves rejected from the novitiate of a secular institute even more quickly than they would be rejected from the novitiate of a religious order. For greater freedom makes greater demands on personal responsibility. The author several times insists with convincing arguments that the secular institutes are by no means a soft option.

A quotation from the book cannot be avoided. Towards the end Dr O'Leary refers to one of the most important factors in the new Institutes: 'One of the salient points which all new societies or Institutes have in common is the vivid realization of the rights of human personality. Living as they do in the days of concentration camp and deportations, the present-day founders have, in the main, shown a particular sensitiveness both as regards their attitude to their subjects and in their social and charitable work. As an example we may quote the constitutions of the Schoenstatt Sisters with its proviso that the younger recruits are not to be made to accept, through mere traditionalism, forms of piety or standards of conduct which may have lost their value. In the noviceship, each set of entrants is warned "not to take over the spirituality and the regulations of the Sisterhood as something ready made". On the contrary, by a special course of studies each group works out, in the general framework of the constitutions, "the foundations of its own spiritual life and of the community spirit".'

JOHN M. TODD

The Spirituality of the Old Low Countries by Stephanus Axters, O.P.
Translated by Donald Attwater. Pp. 88 (Blackfriars).

FATHER AXTERS, an enthusiastic historian of religious literature, first published *La spiritualité des Pays-Bas* in 1948. At that time this very compact essay was warmly greeted, particularly by students of fourteenth century spiritual thought, because it contained a valuable generalized survey of Low Countries mystical literature before and after Ruysbroeck. It also served as an introduction to the author's important work, *Geschiedenis van de Vroomheid in de Nederlanden*, which he published two years later. Now brought out in English, it will happily introduce many readers to an important component of Catholic thought.

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It is possible, however, that the reader who is unfamiliar with current studies of fourteenth century spirituality, may miss the real purpose of his little volume. More than just another delightful book on 'who influenced whom to say what when', Father Axter's essay has become known as the most forthright argument in support of the theory that there is a distinct and unique school of Low-Lands mystical doctrine. That is why it is worth suggesting that the last chapter, *Is there a Low-Countries spirituality?* should be read as an introduction. For then even the partially informed reader will understand why the author deliberately avoids reference to the Rhineland Meisters Eckhart and Dietrich, over-emphasizes the few (indeed rare) 'speculative' phrases in the early Hadewijchian writings, underestimates the thirteenth century Flemish enthusiasm for nuptial mysticism, does not mention those scholars who believe that some of the Hadewijchian literature with which Ruysbroeck was acquainted was not written until the fourteenth century when the authoress(?) had access to the renowned teachings of Eckhart. It is unfortunate that Père J-B. Porion's splendid book, *Hadewijch D'Anvers*, was not taken into consideration when this English publication was prepared.

Though it is sometimes helpful, even necessary, to speak of certain schools' of Christian spirituality, one cannot too often accentuate the fact that they are *reciprocal* groups within the university of Catholic teaching. One might seriously ask why, in order to establish his theory, Father Axters thinks it necessary either to construct an imaginary iron curtain between the medieval Rhineland and Low-Lands, or to create the false impression that what traffic there may have been between the two schools' was on a one-way thoroughfare from Anvers to Cologne. It would be difficult to-day to find an impartial student who would deny, first, that certain remarkable characteristics evident in their religious literature oblige us to consider a school of Low-Countries spirituality, secondly, that some of their terminology, brought to light in thirteenth century MSS., found its way up the Rhine and became one of various influences which formed the minds of Eckhart, Dietrich, Tauler, Suso. But in so far as Father Axters suggests, for instance, that Ruysbroeck had not digested any of Eckhart's metaphysical doctrine, he leaves the present reviewer, at least, as unconvinced as do those who argue that Eckhart was 'the founder of a unique German theology'.

Father Axter's admirable study goes far towards correcting the view, widely held a couple of generations ago, that Ruysbroeck belonged exclusively to the group of Rhenish mystics. On the other hand, his own counter-tendency towards a similar exclusivism may easily tempt others to indulge in that destructive criticism in which Denifle was an expert and from which, it is to be hoped, modern Catholic scholarship can remain detached. Because of Father Axter's failure to adopt a supra-national view and thereby emphasize the interchange and familiarity which certainly existed between these two 'schools', his otherwise excellent work will no doubt be excluded from the shelves of first class scholarship.

DOM PLACID KELLEY

Saint Dunstan of Canterbury by E. S. Duckett. Pp. 249 + xi (Collins) 21s. Miss DUCKETT clearly had in mind the largest possible audience for her book, which might well have lost her that small audience of those who have an earnest interest in medieval antiquity. Indeed her style will probably deter some who would otherwise read her book with pleasure and profit. It is highly-coloured, soppy and for ever in raptures, which is unfortunate because this is by far the best account of the tenth century reformation which has so far been done.

Miss Duckett has read all the secondary authorities and she has obviously not sought to be original: in the main her narrative follows the lines laid down by Professor Knowles and the late Dr Armitage Robinson. She has, however, read all the primary sources too and she has found something fresh to say on a number of important problems. Where she is mistaken, she is mistaken in very distinguished company, where she is right, her contribution is frequently very much her own.

Miss Duckett follows the traditional view of the 'magnificent Dunstan', the gentle Oswald and the heavy-handed Æpelwold. It seems to me that the traditional view altogether fails to give St Æpelwold due credit for his magisterial rôle in the Benedictine revival and that the story of Oswald's mildness is a fantasy, no more plausible because it is an ancient fantasy. Ultimately this mistaken view, if it is mistaken, rests on a neglect of the king's crucial part in the restoration of the monasteries. Until the advent of a king who was prepared to throw the whole weight of the precocious royal government of post-Viking England behind the revival little could be done. As early as the reign of Æpelstan, Ælfheah 'priest and monk' was bishop of Winchester, but he could not found a community and the only success the king permitted him was the tonsuring of two noble recruits on the same day—Dunstan and Æpelwold.¹ It is plain that royal permission was needed even for this. But nothing further could be done until a permanent community could be founded and this needed the goodwill of some very great man who would provide an adequate endowment and maintain the monastery in possession of its estates. In practice this meant that the king must lead the way, and apart from a few very great men, the English magnates remained satisfied with the communities of clerks, some of them married, and suspicious of the new monks, until the disasters of Æpelred II's reign sent them to new intercessors. Before the accession of Edgar, progress was very slow and this can be mainly put down to royal indifference towards the new movement. Dunstan's career was nearly ruined more than once and king Edmund was only persuaded to recall him from disgrace and grant him the abbey of Glastonbury by what he took to be a miraculous escape from death. Even then, when the clerks of St Bertin's, who had been expelled to make

¹ Wulfstan, *Vita Æthelwoldi*, Migne, P.L., cxxxvii, 86: Et demum jubente rege ab Ælfego Wintoniensi episcopo secundum morem ecclesiasticum prius ad clericatus officium tonsoratus.

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way for monks, sought refuge in England, Edmund granted them the abbey of Bath. Even Eadred who took Dunstan for his chief adviser and allowed Æpelwold to found a second Benedictine community at Abingdon, freed for him only the lands, and possibly only some of those, of an obscure *monasterium*.² It was in fact Edgar who gave Æpelwold the support which made Abingdon one of the greatest of medieval monasteries.

It is Edgar and Æpelwold who were the great names in a movement greater than any individual, however illustrious. The wise words of Sir Frank Stenton are too often overlooked:

'It was at Abingdon that English monastic life was first affected by the example of the discipline which prevailed in the religious houses of Flanders and Burgundy . . . It was from Abingdon rather than from Glastonbury that the new monasticism of the tenth century derived its distinctive features. The cathedral church of Winchester was colonized by monks from Abingdon; and at Winchester, in a synodal council summoned by King Edgar, the rule developed by Æthelwold at Abingdon was formally promulgated for acceptance by the monasteries throughout England.'³

The greatest day in the history of the Benedictine revival was Easter 964. We have an important account of the assembly in the anonymous *Vita Oswaldi*, which has however not been used as fully as it might be because of an important hypothesis of Professor Knowles, which although attractive, is I believe mistaken. Dr Knowles, and he is followed by Miss Duckett, equate this assembly with the Winchester synod at which the *Regularis Concordia* was promulgated.⁴ But the *Vita Oswaldi* says of the business of this assembly that Æpelwold:

' . . . ipsum regem ad hoc maxime provocavit, ut clericos a monasteriis expulit, et ut nostris ordinibus contulit . . . '⁵

This surely connects the assembly with the Parker Chronicle entry for 964 which describes the expulsion of the clerks from Old Minster. Nothing is said of the *Concordia* by the *Vita Oswaldi* and the tenor of its narrative suggests very strongly that it was the expulsion of the clerks that was the main business. Now the proem to the *Concordia* implies that some lapse of time had passed between the expulsion of the clerks, which⁶ is envisaged as having taken place before the present synod, and makes it very difficult to deny that two distinct occasions are intended by the two sources. If this is so then certain things follow. The initiative in 964 lay with Oswald. It is not possible to follow Dr Knowles and Miss Duckett and to connect his initiative with the Winchester synod and the *Concordia*. Oswald then is the man who set off the train of events that led to the expulsion of the clerks. His biographer supports this

² *Early History of Abingdon*. Oxford, 1913, 48.

³ *Op. cit.*, 6.

⁴ *Monastic Order*, 42.

⁵ *HCY*, i, 427.

⁶ *ed. Symons*, c. 2 and 4.

view. Oswald had founded a community at Westbury, which as Dr Knowles points out,⁷ was dependent on the church of Worcester and secure only for Oswald's lifetime. Moved by this uncertainty he consulted Dunstan and Æpelwold and together they decided to approach the king. At this point Æpelwold took the lead and 'greatly provoked' the king to the expulsion of the clerks. But the *Vita* is clear that he did this, not because he was more zealous or less moderate than his colleagues, but because 'he was the king's principal counsellor'. We have no warrant for supposing that there was anything but complete unanimity between the three saints and nothing to suggest that any of them, Oswald least of all, was milder than his colleagues. From 964 the king was associated with the new policy and the progress in the revival is remarkable, especially when it is remembered that the bulk of these foundations began with a generous royal grant of lands, which in turn meant some diminution of royal revenue. The contrast between the slow progress made from the time of Æpelstan to the accession of Edgar and the speed of the revival in the next few years, shows how important Edgar's conversion was. It is, of course, true that some time was necessary for the training of monks in the discipline of the *Rule* until there were enough of them able to serve as the rulers of the new communities. But by 964 there were only Glastonbury, Abingdon and Westbury, the two latter still very recent foundations, and aspirants to the monastic vocation were never lacking; the impression is strong that it was lack of opportunity, not lack of vocations, which impeded the restoration of Benedictine life in England and Edgar played the greatest single part in the provision of that opportunity.

In the light of the account of the Easter assembly in the *Vita Oswaldi*, it seems hard to maintain the story of Oswald's mildness. This was, however, most ably defended by the late Dr Armitage Robinson,⁸ whose arguments are lucidly summarised by Miss Duckett. But they largely turn on the evidence of the witness-lists of the Worcester *læns* granted during the pontificate of St Oswald, which occasionally distinguish between clerks and monks. Unfortunately, it is now clear as it was not when Dr Robinson wrote, that contemporaries were very vague on matters of terminology and it is most dangerous to assume that a man described as 'clerk' is not in fact a monk.⁹ It is becoming plain, too, that we must treat more seriously the famous charter, *Altitonantis Dei largiflua clementia rex*, which claims to record the expulsion of the clerks from Worcester in 964. I hope to show elsewhere that this account is possibly genuine. It seems reasonable to suppose, in fact, that married clerks were expelled, and those who were prepared to live chastely might have been brought under the strict regimen of the *Rule* gradually, but the expulsion

⁷ Op. cit., 51.

⁸ *St Oswald and the Church of Worcester*, London, 1919.

⁹ Atkins, *Antiquaries Journal*, XX, 11.

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of married clerks seems to me to be essential in the establishment of the new communities. How could a married clerk be converted gradually to the celibate life? How could a Benedictine community, half married, half not, have achieved any kind of stability?

Celibacy too, played an essential part in the preservation of the new communities' endowment. The *Concordia* c.x., orders abbots and abbesses to refuse the 'overlordship of secular persons, a thing which might lead to utter loss and ruin as it did in past times'. This overlordship was ruinous partly because it led to the dissipation of the endowment. The vernacular account of the establishment of the monasteries which was probably written by St Æpelwold shows this when it commands abbesses: 'that none of them shall presume senselessly to give God's estates either to their kinsmen or to secular great persons, neither for money nor for flattery.'¹⁰

Kinsmen are here regarded as equally dangerous as 'secular great persons' and this is borne out by the epilogue to the *Concordia* which remits the heriot for abbots and abbesses so that they will have no excuse for amassing property and then forbids them to make a will, so that relatives and 'secular tyrants' will get nothing. A married clerk would be the most dangerous enemy of tenurial stability and is so treated by the *Vita Oswaldi* who speaks of them as

'... religiosi et dignissimi clerici qui tamen thesauros suos . . . non ad ecclesiae honorem sed suis dare solebant uxoribus.'¹¹

Thus again we find this curious mixture of the inner and outer life of the new monasticism — celibacy, property and the necessary application of royal authority — in the circumstances of its establishment.

When we recall that all this virtually began at Easter 964 we must give this assembly its due place in the history of English monasticism — and St Æpelwold his due place also. It was Æpelwold, then, who was the principal adviser of the king — he was significantly bishop of Winchester, the great West Saxon see — and he who, according to the biographer of St Oswald, was instrumental in persuading Edgar to agree. Again it was Æpelwold who drew up the *Concordia*. Dom Thomas Symons in his very recent and most satisfactory edition of the *Concordia* has some hesitation here. He argues, to my mind rightly, that the evidence usually used to establish Æpelwold's authorship, the letter of Ælfric to the monks of Eynsham, is something less than compelling. He is inclined to the opinion of the late Edmund Bishop — 'Dunstan the mind, Æpelwold the pen' — and to minimise the part of 'the pen' as much as possible. That Æpelwold actually drew up the *Concordia* seems reasonably certain. We have only to contrast the fulsome reference to St Dunstan in c. vii with the anonymity of the 'certain abbot' who, in spite of the 'considered opinion of the late Edmund Bishop', must be Æpelwold, since we are

¹⁰ Whitelock, *English Historical Documents*, 849.

¹¹ *HCY*, i, 411.

told that the 'certain abbot' explained to Edgar 'the royal way of the Catholic faith', which points to the passage in the *Vita Oswaldi* where we are told that Edgar was 'instructed in the knowledge of the true King by Æpelwold . . .' Everything suggests that Æpelwold played the same great part in the Winchester synod that he did at Easter 964 and that abbot Ælfric is accurate in saying of the *Concordia* that it was imposed on the monks by Æpelwold and his co-bishops and abbots. Again it is surely significant that the *Concordia* itself limits Dunstan's part to the 'addition' recorded in c. vii — the natural reading here is that Dunstan was responsible for this addition, which is duly attributed to him, and for very little else. It is Æpelwold, then, who was the king's teacher and later his chief counsellor, who held the see most closely associated with the royal house and who was especially prominent at the two great assemblies of Edgar's reign.

Miss Duckett, like her distinguished predecessors, does not do full justice to St Æpelwold's greatness, but apart from this her book deserves more praise than criticism. She does not neglect the liturgical side of the movement and her summary of the routine prescribed in the *Concordia* is a valuable one. She has some acute things to say on a number of puzzling points in the sources. She has a most convincing interpretation of the 'one misdeed' in archbishop Wulfstan's obituary of Edgar, which although hinted at by Plummer, is otherwise, I believe, quite new. The strength of the book, however, is Miss Duckett's first-rate grasp of the continental relations of both laymen and religious in the tenth century. She has altogether freed herself from the assumption of the 'germanist' school, that Anglo-Saxon England was *sui generis* and only connected with the continent on rare and specialised occasions. By treating an English movement as part of a wider European one, Miss Duckett has cast new light on her subject. She has not said the last word on the tenth century reformation but she has written the best book on it known to me.

ERIC JOHN

The Life of St Louis by John of Joinville (translated by René Hague from the text edited by Natalis de Wailly). Pp. 302 (Sheed and Ward) 18s.

Catherine of Siena by Sigrid Undset (translated by Kate Austin Lund). Pp. 292 (Sheed and Ward) 16s.

My Servant Catherine by Arrigo Levasti (translated by Dorothy M. White). Pp vii + 406 (Blackfriars Publications) 21s.

St John Fisher by E. E. Reynolds. Pp. xiv + 310 (Burns Oates) 25s.

THE three saints whose biographies come under review span a period of three hundred years and more. The accession of St Louis is seven years further from the death of St John Fisher than the accession of Queen Victoria. One is apt to telescope the Middle Ages, and yet it may be argued that the martyred bishop belonged to the period of the crusading king more truly than he belonged to the new rising materialism of which

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Marsilius and the legists of Philip the Fair were the most prominent of the pioneers; of which, after the minions of the first Tudor, Thomas Cromwell and his master were to be in England most devastating, though not the most polished practitioners. St Louis focused in his person all that was best of the ages of chivalry; St Catherine was to mark, in part perhaps even to be in some sense the cause of its passing; St John Fisher's execution saw the death of the last of the great pastoral bishops of Christendom. All three belonged to that age of tradition which was to make way for a world of change.

The latest translation of the *Life of St Louis*, by Joinville, one of the classics of the Age of Crusade, is the third in the excellent series entitled *The Makers of Christendom*, which is under the general editorship of Mr Christopher Dawson. The book contains a scholarly introduction by M. Hague, and the text is illuminated by some forty pages of notes admirably set out to assist the general reader and printed separately in the same format as the text. We learn in the introduction, for example, the difference between a *preux homme*, and the '*preudome* whose powers "*li vient dou don Dieu*"', while the notes explain that Robert of Artois' reference to Longsword and his men as 'tailed — *caudati*' was a legacy the English suffered after the death of Becket. There is as well a chronology, and a full and helpful index.

The text itself is wholly free from archaism and a pleasure to read. Indeed, if a criticism may be made, it is that the fluency of the style is sometimes gained at the expense of the iron vigour of the original. Thus, in the description of the assassination of the Sultan, when the murderer came to the king, 'his hand dripping with blood, and said to him, "What will you give me? For I have killed your enemy who would have killed you, had he lived."' (LXIX, 353.) M. Hague translates '*Et li roys ne li respondi onques riens*', as 'But the king made him no answer'; which is weak by comparison with the more archaic, 'And the king answered him never a word'. Nevertheless, this is a small matter; it should not be taken as detracting from the best version of the *Life* so far to have appeared in English, which is warmly recommended.

The career of St Catherine ushered in the age of decline, the age of schism and of the councils, and there must always be those who speculate whether the white-hot infectious sanctity of the dyer's daughter, who could whisper to a friend 'My nature is fire', was a sanctity which was entirely opportune to the well-being of the Church. It is true that she herself faced and met this objection, when she noted that the evils of her time were 'milk and honey' compared to what was to come. But the doubt remains, and those who do not study her for herself alone are not infrequently attracted by the problem posed by this meteoric career. There is an immense literature, in part devotional, in part of a more technical character. Miss Undset's *Catherine of Siena*, which has been ably translated by Miss Lund, falls into the first category. The author is

concerned to portray one of the most attractive of God's saints, to emphasise her colourful humanity, to note the essential balance and simplicity of the spiritual life of one of the greatest of the mystics. This balance is well drawn in the description of the quality of her obedience. 'Although she was already ready to accuse herself of all kinds of greater and lesser sins, she insisted that she had always been completely obedient.' But, 'this obedience — the obedience of a penitent to her confessor, of an unschooled woman to priests and monks, of a child to her parents — was never meant to be the blind obedience of a dumb and unthinking object'. She did reserve to herself the right to protest when her convictions demanded this. It is the merging of her towering certainties in her innate humility that is a considerable part of her attraction.

There are one or two minor errors. Both Fra Lazarus and Fra Tommaso are described in different places as 'monks', while on p. 142 there is a curious distinction between 'clergy and monastics in the archbishopric of Milan'. On p. 99 it seems to be suggested that the priest says the *Domine non sum dignus* as he approaches the communicants. Perhaps a Hobbit has been at work on the top line of p. 134.

It is largely a matter of taste, but while on the one hand Miss Undset's work is preferred to a recent study of Mr Michael de la Bedoyere, *Catherine*, it is not thought to displace that of Miss Alice Curtayne.

If the first of the two biographies belongs to the category of good spiritual reading, Signor Arrigo Levasti's, *My Servant Catherine*, pretends to greater things. It has been described in *L'Echo Littéraire* as 'A great biography of a saint, worthy of the great saint of Siena'; in the opinion of *Salesianum* 'Levasti has succeeded very well in his endeavour to understand the inner life of her soul'. Undoubtedly, the author is a scholar very widely read in his subject, a man who by his attainments and devotion must claim a place in the front rank of the *Caterinati* yet in the English version this work is too didactic, too emotional and sweeping in its judgements to command the conviction of the scholar, nor is the style such as to enable one to commend it to a more general public.

In this latter respect there is considerable variety. One sentence reads, 'Besides those we have already mentioned we find Luigi di Luigi Gallerani, to whom she wrote an affectionate and encouraging letter, Nigi di Doccio degli Arzocchi, who met her through the Pagliaresi, to whom she wrote in 1380 expressing her gratitude for his guidance and encouragement, and also the wool merchant Sano di Maco di Mazzacorno, with whom she carried on a close spiritual correspondence, and Niccolò di Mino, called Cicerchia, and Gabriele di Divino Piccolomini, whose admiration for her found expression in his book, the 'Ricordi', now unfortunately lost, and Tommaso di Guelfaccio, who was according to Feo Belcari, one of the "Nine"'. None play a part of any importance in the story and this is scarcely popular literature. On the other hand phrases such as, 'Wretched girl, do you think to evade our purpose by cutting off your

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hair? It will grow again in spite of you, and you shall take a husband even if your heart breaks' (p. 17), or such as 'Have patience, my father; I will go myself to decant the wine' (p. 61), though excellent East Lynne, are bad Benincasa. Here the translator must bear the brunt.

Besides this the scholar will note that although there is a bibliography of ten pages, there is no index, while quotations in the text are only rarely acknowledged, usually without a proper reference. If the author is prepared to write, 'But it is not for us to submit the Friar (Tommasa da Siena) to a somewhat harsh examination, as Fawtier has done, with arguments, sometimes valid, sometimes exaggerated, at times quite erroneous', he should indicate where such statements are to be found, chapter and verse. More disturbing is Signor Levasti's habit of clothing conjecture in the language of psychology and recording it as fact. For example, his assumption that 'in her solitude Catherine lived again her St Anthony's experiences' (p. 37) is no more than guess work, while the description of her entry to Avignon maintains on less evidence, 'The city was gay and beautiful, but Catherine disdained it . . . the city of the ringing belfries gave her no joy; she was absorbed in the thought of her approaching colloquy with Gregory XI, and neither saw nor heard anything of her surroundings' (p. 215). Miss Undset can write, 'Perhaps her large and brilliant eyes dwelt on the buildings on the other side of the Rhone with deep emotion', and it is thought not improbable that they did.

The book contains a mass of detail, but even here the reader would be well advised to walk warily, as for example when it is claimed 'In 1321 was started the "Studio Generale", or University, which was soon to boast of famous doctors, lawyers, and rhetoricians' (p. 89). The *studium generale* was not the kind of institution which was ever started in this sense, it grew. Further there was at this time a clear distinction between a *studium generale*, which was the whole, and the university or gild, whether of masters, or of students or of a particular faculty, or of a nation, which were parts thereof. At Siena, as Rashdall¹ notes, a *studium* was proclaimed in 1252, and certain privileges were granted to 'the university of masters and doctors regent at Siena' by Pope Innocent IV. The *studium generale* itself was not however to secure a papal or imperial bull of erection until the time of the Emperor Charles IV in 1357. What occurred in 1321 was the first of two migrations by factions of doctors from Bologna to the city of the saint. Nor, apart from this brief interlude of fugitive glory, so to say, does the *studium* appear to have flourished.

This review is, perhaps, unduly harsh, and it should be emphasized that the book has been read only in translation, but it would be in any case a pleasure to turn to the final volume to be reviewed, Mr E. E. Reynolds' *St John Fisher*, which is a model of its kind.

The good bishop of Rochester is by no means an easy subject for a biographer. Unlike his great contemporary (and Mr Reynolds has already

¹ *Medieval Universities*. Powicke and Einden, Vol. II, pp. 31-35.

an excellent biography of St Thomas More to his credit), John Fisher's life has, for all his attainments, a sort of expected simplicity. Where More was by turns lawyer and Speaker, courtier and Chancellor, was twice a husband and the father of a family by the first, was eminent as a man of letters, as a man of the world, as a man of God, Fisher was always the scholar, always the priest. There is a sense in which it is true to say that Henry in some degree suppressed the fame of the one at the same time as he secured the reputation of the other. Where the layman was conspicuous even in a period of peace, the bishop would have been known only to the few but for a background of violence. Like so many of the saints the subject of this study courted silence. Mr Reynolds writes, 'John Fisher's style has been rightly praised for its "craftsmanlike methods of work"'.² It lacks, however, the range of St Thomas More's prose with its light touches of humour and flashes of wit. The occasional similitudes are not far-fetched but call to mind familiar things — millstones, sore eyes, mending a clock, or the snaring of birds' (p. 21). And in both cases the style was the man.

For this reason it is all the more praiseworthy to have written a volume of such sustained interest, particularly as the ground has been covered so often before. The widest use is made of the historical sources, and while the author writes with an unobtrusiveness which is becoming to the saintly Yorkshireman, there is no hesitation in his judgements, as when he states, 'The responsibility for policy lay with the king. It is a mistake to place too much emphasis on the influence of Thomas Cromwell during the two years after Wolsey's fall. He did not become a councillor until 1531, and Chapuys made no reference to him in his despatches before the beginning of 1533 when he became the king's secretary. From that date until his execution in 1540 he had considerable influence, but Henry had the last word.'

The book has been well produced, there are two appendices, a useful chronology and an index, and the footnotes are very complete, at times stimulating, yet not overdone. It is interesting that Mr Reynolds should quote with approval the words of Pollard's Preface to *Wolsey*, '... I have given specific references in footnotes to the text instead of collecting them at the end of the volume, or compiling a general bibliography which is more useful as an advertisement than as a means of verification'. Though a reference is given to the best of the bibliographies, and its author, it is not transcribed.

Finally, a mention must be made of the illustrations, which are apt, and are annotated. Indeed it is not too strong to say of the work as a whole that it shares the strength, economy, and discretion of Holbein's celebrated drawing, which is fittingly its frontispiece.

DOM MARTIN SALMON

² George Saintsbury. *A Short History of English Literature*, p. 212.

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Nature in Shakespearian Tragedy by Robert Speaight. Pp. 179 (Hollis and Carter) 15s.

The Slave of Life by M. D. H. Parker. Pp. 264 (Chatto and Windus) 18s. THIS is a consumer review. That is to say, while looking for something on the philosophy and theology of Shakespeare the present reviewer was presented with these two books as likely to be of use.

The first, *Nature in Shakespearian Tragedy* by Robert Speaight, deals with Shakespeare's ideas of nature and grace with particular reference to the five main tragedies, *Hamlet*, *Macbeth*, *Othello*, *King Lear*, *Anthony and Cleopatra*, and *The Tempest*. We have come to expect much from such an authority as Mr Speaight and we are not disappointed. The author's range is deliberately, and perhaps necessarily, limited but nevertheless what he has to say is always sound and at times brilliantly constructive. Mr Speaight argues that we learn about Shakespeare's theology not so much from the answers he suggests as from the questions he poses. 'The mystery of things' might well be taken as the text of this book and from a study of what Shakespeare had to say about this mystery we learn a great deal about the poet himself. The question Mr Speaight attempts to answer is formulated in his Introduction: 'Was it not by the revelation of nature that Shakespeare apprehended the divine?' In order to answer this he has made a thorough examination of Shakespeare's use of the word 'nature' in the six above-mentioned plays. 'For Shakespeare nature is what he finds and accepts; it is the point of his departure.' And we may add that for Shakespeare nature is essentially good. Throughout his works we have the prevalent idea of a background of 'natural order'. Unnatural disorders are the main theme of his tragedies and any happy ending always means that the natural state of order is reintroduced. So a state of world-order and of order in individuals is natural and therefore good. For Shakespeare, says Mr Speaight, 'flourished on the variety and normalities of life. His instinct was for the harmony of the reason and the blood.' Obedience to nature means success. Anything out of harmony with nature means discord, tragedy. Such is Mr Speaight's thesis and it is well proved by what follows. He studies each of the plays in turn, with the stress on the use of the word 'nature' in each play, and the results are always interesting and often exceedingly enlightening. A most successful essay and one well worth careful study.

In *The Slave of Life*, sub-titled 'A Study of Shakespeare and the Idea of Justice', Miss Parker sets herself an even more imposing task. In an endeavour to discover what really was Shakespeare's philosophy she attempts to show by a study of Elizabethan theology and an analysis of the plays how he was influenced by orthodox theories. And we can only say that she appears to succeed brilliantly. Miss Parker establishes first of all that theology in itself is significant to Shakespeare. He knows quite a lot about it and it appears throughout his plays. She agrees with Mr Speaight that Shakespeare's basic truth is that 'whatever is, is good'.

She shows the real meaning for Shakespeare of 'man new made', nature redeemed by grace. 'The verdict of the play (*King Lear*) is the paradox of Christian Doctrine, that nature without grace is unnatural.' Throughout nature is the dominant theme.

'Egotism is not merely a sin, but ultimately a metamorphosis, an overlaying of the divine image with a new image conceived by the corrupt will'. 'Goneril is . . . separated from God . . . She knew and she chose.' And therein lies her tragedy. 'Evil, as in St Augustine and St Thomas, is the defection of being and nature.' It is caused by pride. 'Suffering is due to sin, but not necessarily to the sin of the person concerned.' In time all human good is mortal. Cordelia and Lear are 'dead as earth'. Miss Parker develops Shakespeare's idea of nature yet further. 'Nature grown in grace is alone natural.' And, referring back again to St Augustine, 'every being, in so far as it is being, is good'. So Caliban for Shakespeare is 'earthly good and lovable'. He is alive.

Grace leads men back to nature, by redeeming nature, so

'rejoice

Beyond a common joy, and set it down

With gold on lasting pillars.'

Sin has no factual existence, evil is nothing in itself. Grace is a 'transforming union' making nature — fallen nature — natural.

Such are some of the main points which emerge from Miss Parker's analysis of the plays. We haven't the space with which to examine this analysis more closely but throughout it is brilliantly and convincingly expounded. And frequently we are brought up against new ideas and slants on each play which emerge as a result of her treatment.

In a final chapter, entitled 'Justice in the Orthodox Tradition', Miss Parker traces the ideas of justice through the works of Plato and Aristotle, St Augustine and St Thomas on the one hand, and on the other the same ideas as treated by the reformers Calvin and Luther. There is no doubt where Shakespeare's sympathies lie. He is not content with superficial answers but must ask, and answer, the basic question 'What happens?' with regard to the unjust man and the just or unjust God. How is it that 'one man's lust these many lives confounds'? In almost all the plays we find Shakespeare convinced of the truth of St Thomas's thought. 'The Justice of God is truth', truth is justice and justice mercy. For not only evil but good spreads out to every man:

'Thou has one daughter,

Who redeems nature from the general curse

Which twain hath brought her to.'

And the reason for undeserved suffering lies in the fact 'that it can, in *Christ's*, be vicarious. 'Charity itself fulfils the law.' We may instance *The Tempest* where free and fallen men are redeemed in finding themselves and where 'vision and being interlock'. This could not be acceptable to

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Luther or Calvin who believed in no real freedom of the will, our acts being God's acts. So, as we have seen, the world of Shakespeare is that of St Thomas not that of Calvin and the reformers. A world where 'being in so far as it is being is good'. The evil of the tragedies is not one of sexual excesses but rather 'a proud lust for power'. And Shakespeare finally answers Plato's ultimate question with his:

'And mercy then shall breathe within your lips
Like man new made'.

That is the keynote of all the plays — their answer lies in 'man new made'. So, as Miss Parker says, we find in Shakespeare 'the Christian hypothesis subjected as it were, to a recapitulation of its own history, a bombardment by all the questions to which it claimed to reply'.

Miss Parker ends up with a most interesting appendix entitled 'Was Shakespeare a Recusant?' To which her answer is: 'It would appear that Shakespeare was indeed a Papist in sympathy and doctrine, but whether he was a recusant or not we shall probably never know for certain'. A conclusion with which we should agree.

It is almost impossible in a review of this length to do any sort of justice to Miss Parker's work and we can only conclude by saying that this is a most able, most revealing, and most convincing thesis. We congratulate Miss Parker and would heartily recommend her book to all students of Shakespeare.

DOM RAPHAEL APPLEBY

L'Escalonia de Montserrat. (Abadia de Montserrat.) 65 Pesetas.

It is a great pleasure to welcome Dom Ambrose M. Caralt's account of the famous Choir School of Montserrat, but one cannot help wishing that it had been written in some more accessible language than Catalan! The photographs of the choristers in their splendid sleeveless cassocks illustrate the life of the boys in the choir school from the sixteenth century onwards. Those who have been fortunate enough to hear them sing will rejoice in these pictures of them 'off-stage'—we liked especially the snow-balling picture and the picture of the boy-bishop who is elected by his thirty-nine fellow choirboys on the feast of St Nicholas.

DOM WULSTAN PHILLIPSON

DOWNSIDE NEWS

EVER since the foundation of the House, almost three hundred and fifty years ago in 1607, St Gregory's has been noted for the care and solemnity with which the Divine Office is performed, taking account of the varying circumstances of each period of Gregorian history. During the Doway period, up to the French Revolution, the choral observance went considerably beyond that of the other houses of the Congregation, and beyond even the most 'observant' Black Monk houses of the present day. The forced move to England, the subsequent unsettled period at Acton Burnell, the early days in cramped conditions at Downside, all these naturally and inevitably caused a physical break in this tradition. But the desire to be true to the past was always there, as can be seen from the building, first of the Old Chapel, a very splendid affair by the standards of English Catholics of the early nineteenth century, and later of the Abbey Church. When the choir was brought into use in 1906 Abbot Ford felt able to restore the daily singing of Vespers, and in January 1915 Abbot Cuthbert Butler reintroduced the daily sung conventual Mass. During the next twenty years this standard was gradually consolidated and greater solemnity added — sung Terce and Compline on Sundays and certain feasts, copes at Vespers more frequently, and other minor items. Then in September, 1936 Abbot Hicks was in a position to inaugurate a daily High Mass, and after twenty years this has become a firmly established feature of Downside life, the most important event of each day. On 13th January last, at the end of the Christmas vacation, the daily singing of Compline was re-established, bringing us another step nearer to the liturgical practices of our forefathers, kept up by them for nearly two centuries in spite of many difficulties, in loyalty to the terms of the foundation charter which our great Founder, Abbot Philip de Caverel, drew up for us in the year 1619.

Several lesser recent changes connected with the Divine Office should be recorded. After Lauds there is now a series of private Masses, and Prime follows at 7.5 a.m. on week-days and at 7.25 a.m. on Sundays. The high Mass, instead of being celebrated after Terce or Sext or None, according to the rubrical rank of the day, is now sung every day after Terce. Sext and None are recited together at 1 p.m. Finally, the introduction on 1st January of the simplified rubrics has enabled Vespers to be begun on ordinary week-days at 7.5 p.m. instead of at 7 p.m.

The simplification of the rubrics, mentioned in the last paragraph, seems to have met with general approval. The omission of various rather fussy additions to all the Hours has certainly enhanced the dignity of the essential parts of the Office. One of the more noteworthy improvements is the restriction of the number of collects at the high Mass to one on

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all but a very few days in the year. At the time of writing we look forward with much interest to Holy Week, the arrangements for which, we believe, have been changed and simplified very drastically.

During the present academic year Benet House, our house of studies at Cambridge, has six undergraduates, a larger number than ever before in its history. Dom Mark Pontifex is, of course, still in charge, and the following monks are *in statu pupillari*: Dom Fabian Glencross, Dom Bede Maitland, Dom Charles Hallinan, Dom Bernard Moss and Dom Dominic Gaisford. The sixth undergraduate is Dom Robert Richardson, of Belmont Abbey, who is in his last year.

During January the roof-timbers above the vaulting of much of the church were sprayed against wood-worm which was found to have attacked some of them. The substance used had a very powerful odour, a mixture of tar and disinfectant, which even the daily and copious use of incense was unable to overcome for some time.

The early part of the winter was one of the mildest we can remember. It was not until 31st January that anything that could be called severe weather made its appearance. On that day there was a fairly heavy fall of snow, and on the night of 1st and 2nd February no less than twenty-four degrees of frost were registered. By the 6th all traces of snow had vanished, and the next few days were exceptionally mild for the time of year, only to be followed by a further long spell of very bitter cold.

On 2nd March, the Pope's 80th birthday and the 17th anniversary of his accession, the high Mass was offered for his intentions and a telegram of good wishes was sent to him on behalf of the Abbot and Community.

To deal temporarily with the loss of accommodation resulting from the fire in November last, a series of makeshift buildings has, unfortunately, had to be erected. One, containing five small classrooms, is situated just outside the windows of the Gasquet Hall, between the latter and the ball-place. It is certainly very unsightly, but the rooms it contains are quite indispensable. Other small 'shacks', of the Nissen hut variety, are more remotely placed, but perform essential functions in housing some of the music department, and other things.

The boys' retreat was held from 4th — 6th February. In accordance with the practice of several years' standing, the discourses were given by four fathers of the Society of Jesus, Fathers Paul Crane, Peter Blake, Richard Scott, and Benjamin Winterborn, the boys being split into four groups according to age.

A very pleasing feature of the life of the School at the present time is the remarkable progress that is being made on the musical side. In recent years Handel's *Acis and Galatea* and Haydn's *Creation* have been performed by the Choral Society, with outside assistance for some of the solo parts, while four of the light operas of Gilbert and Sullivan have been produced with success. At an Orchestral and Choral Concert given in December last the three soloists, violin, flute and piano, in one

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of Bach's Brandenburg Concertos, were all boys, another was the pianist in Rachmaninoff's 2nd Pianoforte Concerto, and boys were to be found in almost all sections of the orchestra. Handel's *The Messiah* is now in full rehearsal for performance, with organ and small orchestra, in the Abbey church at the beginning of June.

It has been said that life is composed of necessary things and important things, and it is generally accepted that an unusual pressure or circumstances may confine our attention to the former category. That this has not been the case at Downside was strikingly demonstrated by the production of *Coriolanus* on an improvised stage a few weeks after the proper stage, already in an advanced state of preparation, had been destroyed by fire. The production, Mr C. R. Ensor's, was brilliant. It did not seem to require allowances to be made for the difficulties under which producer, cast and stage management were labouring. The most Roman of the Roman plays, *Coriolanus* depends for its success on co-ordination. The producer must draw into the single intensity of drama the wayward passions of a mob, fired with forensic oratory. Mr Ensor's mob was a thoroughly convincing foil for the pride of his Coriolanus. Equally convincing was the quite different interplay between the main characters. This was as intimate and psychologically subtle as the other was swift and savage. The crucial scenes between Coriolanus and his mother will live in the history of the Downside stage. Proof such as this of the 'dramatic potential' of the School justifies us in looking forward to a theatre planned on generous lines, a project the fire has brought within the range of practical politics.

We much regret the necessity to record the resignation, on the ground of ill health, of Dom Charles Pontifex ('08-12) from the abbacy of Ealing Abbey to which he was elected in July last. In his place on 25th February, Dom Rupert Hall ('99-'08) was elected. Dom Rupert was one of the first set of novices clothed by Abbot Cuthbert Butler in 1908 when the novitiate at Downside was re-opened after thirty years of the common novitiate at Belmont. He was professed in due course and ordained priest in 1915. He was a prominent member of the staff of the School until 1928 when he joined the community at Ealing. There he has held many appointments including those of Headmaster, during the Second World War, bursar and, since the attainment of abbatial status last summer, claustral prior. He knows that he has the cordial good wishes of all at Downside for a successful abbacy.

B. R. Jackson ('05-'10), a former President of St Gregory's Society, has been appointed Chairman of the British Petroleum Company in succession to Lord Strathalmond.

J. W. Pope-Hennessy, M.B.E. ('23-'32), who is Keeper of the Department of Architecture and Sculpture at the Victoria and Albert Museum, has been elected Slade Professor of Fine Art in the University of Oxford. He will take up the appointment on 1st October next. We much regret that in

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our last issue it was stated that he had been elected a Fellow of the British Academy and had been entrusted with the writing of the biography of the late Queen Mary. These two items refer, of course, to his younger brother, R. J. A. Pope-Hennessy ('28-'35).

The Earl of Perth ('16-'25) was a member of the Round Table Conference, appointed under the chairmanship of the Lord Chancellor, to enquire into the question of Maltese constitutional reforms. While the members of the Conference were in the island the nine Gregorians in Malta took the opportunity to hold a dinner in his honour.

A. J. Grattan-Bellew, Q.C. ('13-'21), has been appointed a Companion of the Order of Saint Michael and Saint George.

We should like to congratulate one who must be among the very oldest of Gregorians, George James Hicks, who celebrated his 90th birthday at the end of February. He spent two years at Downside, from 1880-1881, winning the Gregorian medal in the summer of 1881. His great nephew, A. R. O. Robson, is at present a boy in the School.

On 2nd February the Abbot and the Head Master were entertained to dinner at the Palace of Westminster by the four Old Gregorian members of the House of Commons.

The Right Honourable R. R. Stokes, P.C., M.C., M.P. ('07-'15), has been entrusted with the supervision of Defence matters in the Socialist 'Shadow Cabinet'.

We ask the prayers of our readers for the repose of the soul of Mr G. H. Moriarty, a Modern Languages master in the School from 1929-39, who died on 17th January after a long illness, and for that of Monsieur François Cartel, who taught French to many generations of boys from 1917 until his retirement in 1947, and who died at his home in Stratton-on-the-Fosse on 13th February. May their souls rest in peace.

HAGUE

AND SON

A. J. PAYNE, F.B.O.A., F.S.M.C.

assisted by

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